

Canadian file on war criminals reopened

Stan de Jong

OTTAWA — Will the RCMP take action against the 20 suspected Nazi war criminals living in Canada whose names to this date are part of the confidential section of the Deschenes Report?

The report was tabled in the House of Commons by Minister of Justice Ray Hnatyshin on Mar. 12. The actual date of the report, however, is Dec. 20, 1986, which means the Mulroney government sat on it for more than two months

before making part of it public.

Spokesmen for the Liberals and NDP stated they would support speedy passage of the necessary amendments to the *Criminal Code*. But they were quick to criticize the government for not having acted on the Deschenes recommendations during the first two months of 1987.

1945 to the present

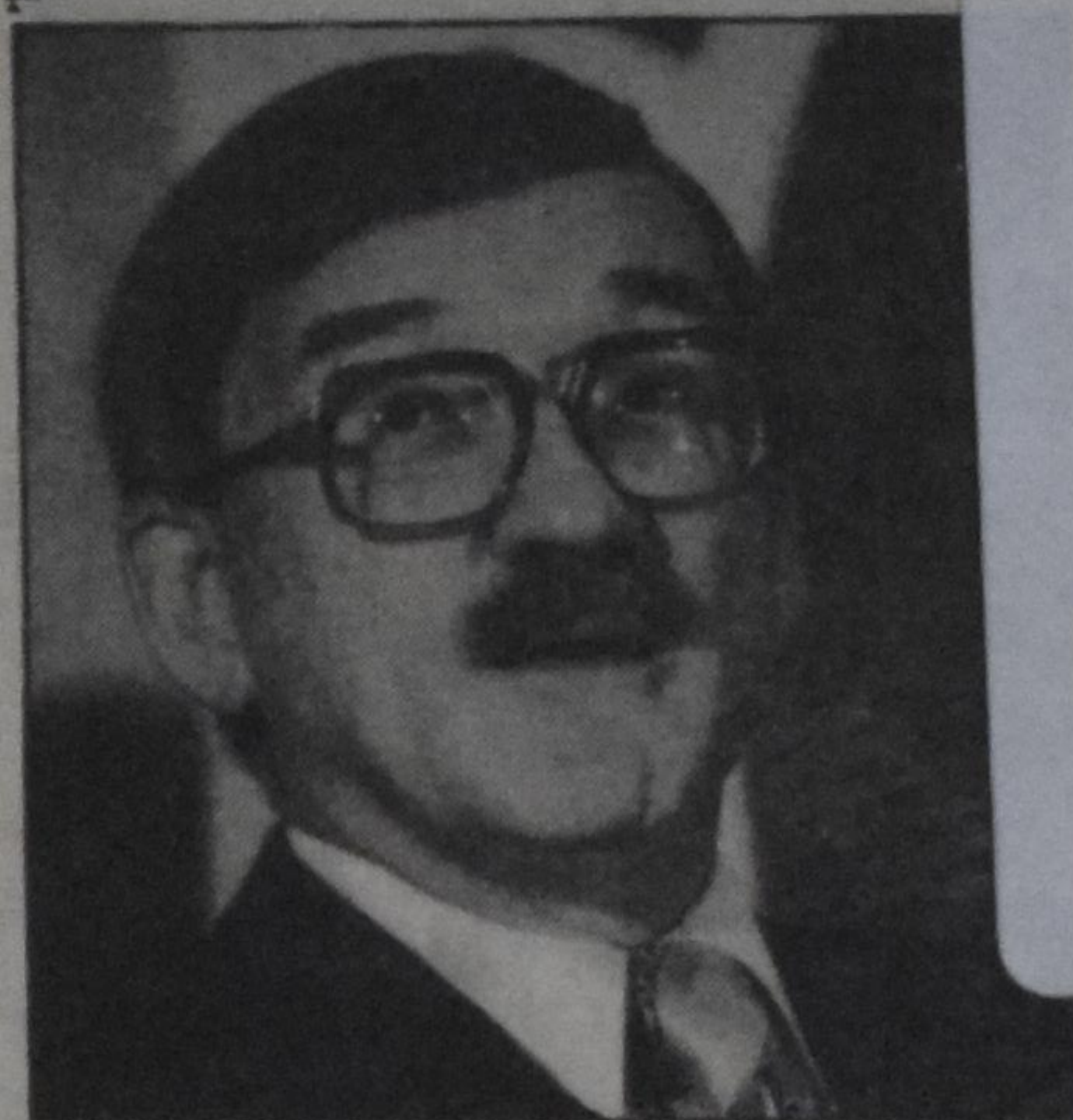
Following the Nuremberg War

Crimes Trials, Canada conducted trials into 171 cases of Nazi crimes against members of the Canadian Armed Forces (seven Nazis were found guilty of war crimes). At least six other trials involving 28 accused were held by the British Forces on behalf of Canada.

In 1948 a stop was put to war crimes trials as a result of a secret suggestion made by the United Kingdom to the seven "Dominions."

The matter of war crimes lay dormant in Canada for a third of a century, until the seventies, when suggestions emerged that not all war criminals had been identified and convicted by earlier processes. Suggestion became reality with the arrest and extradition of Helmut Rauca from Canada to West Germany.

In 1978, Robert P. Kaplan introduced an *Act respecting war criminals in Canada*. During the early 1980s, reports by such people as Nazi hunter Simon Wiesenthal and his Canadian representative, Sol Littman, suggested that the number of war criminals in Canada might be from 2,000 to 3,000 and could go as high as 6,000.



Mr. Justice Jules Deschenes.

On Feb. 7, 1985, the Commission of Inquiry on War Criminals, with Mr. Justice Jules Deschenes as Commissioner, was established with a mandate to address all questions relating to war criminals in Canada.

Major findings

Following are the highlights of the Deschenes Report:

- Action should be taken against 20 suspected Nazi war criminals living in Canada.
- An additional 218 cases require further investigation; accusations against 698 were dismissed.
- The *Criminal Code* should be amended to allow for Canadian trials of all suspected war criminals, including Nazis.
- Streamline procedures for the revocation of citizenship.

- Additional resources should be given to the RCMP and the Justice Department to investigate suspected Nazi war criminals.
- Canada should consider extraditing suspected Nazi war criminals to countries with which it has extradition treaties.
- Suggestions that Dr. Josef Mengele, the notorious "Angel of Death" from the

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Calvinist Contact

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Thinkbit

The latest discovery in geography: the world is neither flat nor round; it's crooked.

From a poster

More church-sponsored refugees arrive

Marguerite Witvoet

The number of refugees sponsored by Christian Reformed Churches in Canada has been steadily rising since 1984. Statistics from the CRC denominational offices in Burlington, Ont., reveal the number of individual refugees sponsored by CRC churches from September to August in the past few years.

In 1984/85, 446 individuals were sponsored. In 1985/86, 557 individuals were sponsored. This year, as of March, 1987, the total is 469, with the expectation that by the end of the statistical year the number may reach as high as 650.

Ingrid Payne, secretary for the diaconal ministries at the CRC offices, says that presently, about one third of all Christian Reformed Churches in

Canada are sponsoring refugees, and even among this portion, the number of refugees sponsored per church varies widely. Some churches may sponsor only one refugee in a given year, while others may sponsor several families.

A happy reunion

Fruitland CRC is a church that has been quite active in sponsoring refugees over the years. Some of their sponsoring is a result of requests from a Vietnamese church that they deal with. Other requests come from other churches in the area.

Recently, Fruitland was involved in bringing together a family that had been separated for a year. On Feb. 27, Choi Hguyn held his five-month son Phuc for the first time, at Toronto's Pearson International Airport. Choi was

sponsored by the Canadian government a year ago. His wife Thi Van, who was expecting at the time. Choi got into contact with Fruitland CRC and, with their help, was reunited with his wife and son.

The family was introduced to the Fruitland CRC on Mar. 8.

Gerry Ruyf, refugee committee member at Fruitland CRC, encourages other churches to continue to sponsor refugees.

More funding for B.C. independent schools

Bert Witvoet

VICTORIA, B.C. — Independent school supporters in this province don't mind the increased funding for their schools announced in the latest government budget speech. According to Fred Herfst, Executive Director of the Federation of Independent School Associations in B.C., Mar. 19 was "a very good day here."

Until that time, each independent school was getting 30 per cent of the per pupil cost of the public school district it finds itself in. That percentage has now been raised to 35 per cent. The five per cent increase translates into a 15 per cent increase of the school's own budget, Herfst explains.

He expects that the extra funding will be used to upgrade programs and improve teachers' salaries in the independent schools.

Political favour

Herfst sees the increased funding as a result of quiet lobbying by his federation for 10 years. "We tried to convince the government that independent schools were performing a

community service and that we were saving the government money.

"Politically we have elected a premier who is very much in favour of independent schools," he said in a telephone interview from his Victoria hotel room.

An Easterner may have difficulty understanding why Premier Bill Vander Zalm, a practising Roman Catholic, would be in favour of support for independent schools, until one finds

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EDUCATION ISSUE

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Choi Hguyn, left, reunited with wife Thi Van, and son Phuc. With them is committee member Gerry Ruyf.

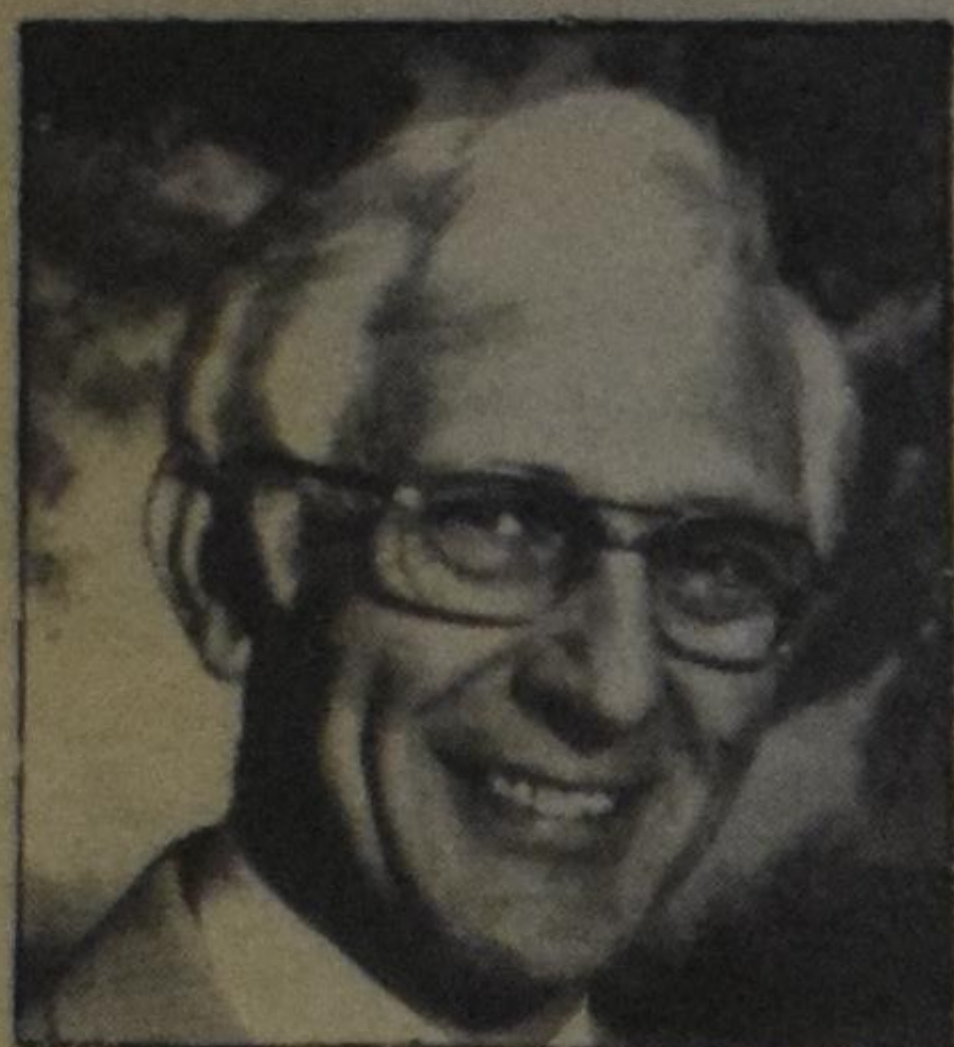
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Editorial

**Joe Tuininga,
Neerlandia, Alberta**

SKYLIGHTS/WILLIAM RANG



"If I put out my hand to help those in need simply because I see their need, I am no different from any humanist or secular person."

The hungry

He had driven his jeep from Soerabaja in order to deliver some mail to men placed in front-line posts. Almost halfway down the road he met a group of Javanese people who looked ragged and wearisome. It bothered him just to look at them and he wanted to know what was ailing these folks. "We're hungry," they replied.

He didn't even hesitate. He turned his jeep around, drove back to Soerabaja and, without asking for permission, stuffed his vehicle with whatever food he could find. When the jeep could not hold any more, he drove back to the place where he had met the islanders. They were still on the same spot, too tired to move on.

With his rifle still slung over his shoulder he began to hand out whatever he had illegally collected. The older ones smiled at him whereas the children crowded around him with out-stretched hands. Just then another jeep came by and the marine driving it was a photographer. The picture he took of the benevolent marine is still in my file.

I think that the man who had met these hungry people had a great deal of compassion. He recognized a need and wasted no time trying to correct it.

We live in a secular and humanistic society that also knows compassion. Huge amounts of food and money are collected for people who do not remember what a good meal is like. I think that it is wonderful that this is being done.

The Christian Reformed Church is a compassionate church. Just the other day, in the mail, I received some more requests for money so that the hungry might be fed. The wording of my letter left no doubt: so many hungry here, so many there.

Yet after I had done some thinking, I found that there was something amiss. If I put out my hand to help those in need simply because I see their need, I am no different from any humanist or secular person. My giving might be purely on humanitarian grounds. Yet when I open my Bible and hear Jesus say, "You give them to eat," I know that I must feed the hungry not in the first place because they have a need, but first of all because the Lord commands me to do so. In His Name.

When we understand our task in that light, our giving takes on an added dimension, that of obedience.

William Rang is principal of the Christian School in Dunnville, Ontario.

Poetry

North and south

Economic recession is not as embarrassing as some things are: for example the gulf between the very rich and the very poor.

What about the unbalance of trade, inflation in Latin America that came grinding, an iceberg that made the north seem cruelly cold indeed?

Tell me about the factories and who runs them, tell me about the banana plantations. Who profits from the sugarcane? Who imports all the beef?

How do the *juntas* stay in power? Who plans the escalation of militarization? Speak of the South and we speak of the North. How do we define liberation?

O land may you be liberated from the bankruptcy of television mind-sets, we who view the world behind glass as if the hunger and inflation won't last.

We do not sing our anthem well because we do not love the poor within our own americas no longer far from our own front door.

Who will give us a raise in taxes, a levy for the world's most miserable? How I would be proud if my nation could be so northernly strong, so truly free.

Frank Sawyer,
Tegucigalpa, Honduras

Canada

Canada you great big dinosaur half-unthawed from ice-age dreams and fringed with pine trees, pocked with glacier pools, when will you get your act together in a way presentable to more than the American mind which borders all your kilometers?

Why stagger out of the woods if you have not thought about simulating and identity? Why blink at the sun? I know your coastline has more jubilant things than this. You aren't telling us half the potential of the maple leaves.

Go back to your woods and lakes and splash the colours around until you get a more integral, perhaps even a sublime, design.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

History repeats itself

In his book *In the Minds of Men* Ian Taylor does not discuss cosmology, but he gives some good arguments for a young earth. With God a thousand years may be as a day, but also a day can be as a thousand years. He is not bound to nature or time, but is sovereign.

Van Till and Young are trying hard to understand God, whose thoughts are just too high for grasshoppers. Indeed, the heavens declare God's glory, but the world by wisdom does not know God. We are asked not to lean on our understanding, but to trust in the Lord. The just shall live by faith.

The Christian Reformed Church needs to wake up, and repent, and to discipline. It is like a tree needing

trimming. And a dead tree does not grow, and is good for the axe. I am afraid though that just as Judah would not repent of her whoring and followed her sister Israel, the CRC will go the way of her sister church in Holland.

History repeats itself. We whiten the graves of the reformers, but despise the prophets of the present.

J. Smits,
Markdale, Ontario

Organ transplants

I would like to thank Rev. Kuntz for drawing attention to the matter of organ transplants. (C.C. Dec. 12).

Since March is kidney month, I would like to make a comment about kidney failure and what it means. The kidneys

work like a filter system to clean the body of all the poison. If that system does not work it means death.

We thank God that researchers developed the dialyses machine, a mechanical means of cleaning the body of all impurities. Going on dialysis takes four hours three times a week (an additional hour is spent setting up, preparing and cleaning the equipment.)

It takes a lot of hard work and determination to do this every time and it is not the best treatment, but the only one available until a kidney is found. A kidney transplant is the most desirable.

I have great respect for people who sign their licences for organ donation.

One could help as many as five to seven people who are now living a

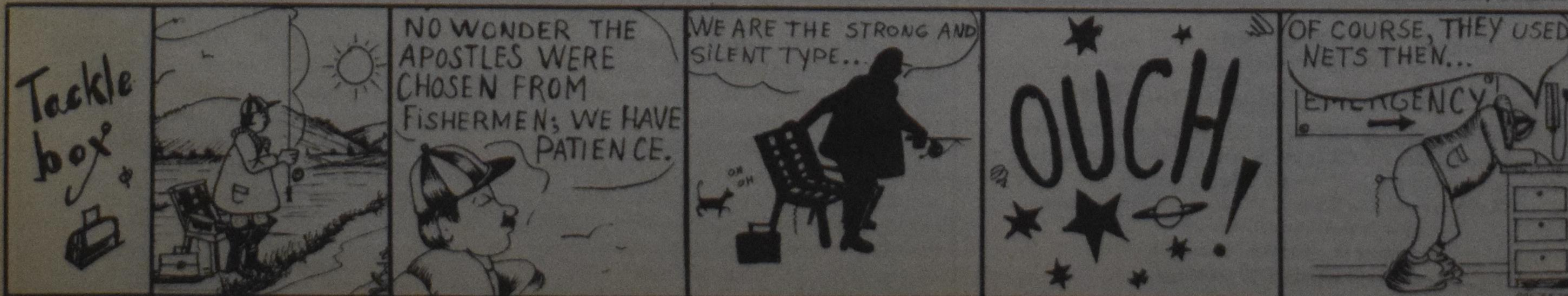
deprived life. For example, for each eye, pituitary, liver, lung and kidney, a person may receive a transplant.

Most people are not aware of the number of persons needing transplants. In Canada we are facing a critical shortage of donors.

I know that this is a difficult subject to talk about, yet, as I see things, it is good to give my organs if it can help others live a more complete life.

I would like to conclude by quoting from the Dec. 12 issue of C.C.: "In donating, Christians can follow the Lord who gave Himself completely to those who suffer. Like Him, we ensure that even in dying we promote life."

Riet Renkema,
Beamsville, Ontario



News

Canadian file on war criminals reopened

... continued from page 1.
Auschwitz concentration camp, came to Canada or applied to come in 1962 are false.

• The legal changes recommended by the Commission and the investigation of individual cases should be carried out either by the Commission itself or by the government assisted by the Department of Justice and the RCMP. (The Commission did *not* recommend a permanent organization similar to the United States Office of Special Investigations.)

The Galicia Division

Members of Canada's Ukrainian community were breathing easier after reading what Mr. Justice Deschenes had to say about the so-called Galicia Division.

Says the report on p. 261: "The Galicia Division (*Waffengrenadierdivision der SS*) should not be indicted as a group."

There are still about 600 former members of the Galicia Division living in Canada. This division was a Ukrainian military unit recruited by the Germans in 1943. About 14,000 members of the division met Soviet forces in 1944 in the Battle of Brody in Western Ukraine, and only 3,000 survived. The division was later reorganized and, after the war, more than 8,000 men were

transferred to a camp in England from Italy. About 1,000 immigrated to Canada.

Charges of war crimes against members of this group have never been substantiated, says the report. The report notes that of the 217 Galicia Division officers denounced by Nazi hunter Simon Wiesenthal to the Canadian government, 187 never set foot in Canada, 11 have died here, two left for another country, one could not be located and no *prima facie* case could be established against the 16 others.

Spokesmen for the Ukrainian community said they are particularly happy that Canada will steer clear of establishing a permanent Nazi-hunting agency (such as the U.S. has) and that they will no longer be regarded as harborers of Nazi war criminals.

Operation Matchbox

The Deschenes report recommends that the federal government should pursue an investigation of 55 people who arrived in Canada as part of the Allies' recruitment of top German scientists after World War II.

Judge Deschenes said that this program, named "Operation Matchbox," presented a serious security problem because the scientists could have been involved in the Nazi war effort.

The Commission looked at 71 case files on German scientists and technicians, discarded 16 of them for apparently good reasons, and urged that the remaining 55 files, which the commission did *not* have time to consider, be investigated to clear the air of suspicions.

Exaggerated figures

The report criticizes Simon Wiesenthal and Sol Littman for exaggerating the number of suspected Nazi war criminals in

Canada. It even goes so far as listing in a table every estimate by Mr. Wiesenthal reported in newspaper articles, showing that as the years went on, from 1971 to 1986, Mr. Wiesenthal's estimates grew steadily up to 6,000.

Mr. Littman is rapped for jumping to the conclusion, after obtaining some confidential government documents, that the hideous Dr. Mengele might have tried to enter Canada in 1962. "The commission must say that it

takes a dim view of the attitude of Mr. Littman," says the report.

Mr. Littman told *Globe and Mail* reporters: "Snide remarks. The same thing happens in every other country where Simon Wiesenthal tries to get authorities to act against suspected Nazi war criminals." (Note: Copies of the full report are available from the Canadian Government Publishing Centre, Ottawa, Ont., for \$39.95, phone 613-997-2560)

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Selling debts at discount prices no solution

Gus Polman

The Bank of Montreal chairman claims the bank has a way out for debt-burdened Brazil. William Mulholland proposes a plan which would "facilitate conversion of foreign debt for direct foreign investment in Brazil." The BoM scheme packs the repugnant odour of an already-growing business — swapping Two-Thirds World debt for equity. Such debt conversion is perpetuating tight foreign control of Latin America by creditor nations, with effects similar to the old and failing patterns of debt renewal and rescheduling.

The most common form of swap involves a bank selling a debt owed by a country to a transnational corporation seeking to invest there. The debt is bought at a discount and then exchanged for local currency at the central bank. Latin America's No. 2 debtor nation, Mexico, negotiated a scheme last year, reckoned to have involved swaps of U.S. \$650-million. Mexican observers note the inflationary effect of debt-equity swaps. When the central bank buys back debt from a transnational investor it either creates pesos or has to borrow them. If it creates them, it pushes up inflation unless there is an increase in national production. Borrowing pesos simply substitutes internal debt for external debt, crowds out domestic investment and pushes interest rates up.

Latin American countries need to be able to develop good internal markets and international trade as a planned extension of production for the domestic market, rather than as the driving engine. It won't help Mexico to rejuvenate an economy that produces washing machines and toilet paper while half the population has no potable water and millions go without toilets.

Banks encouraged debts

The banks played no small role in developing the type of industrialization and the debt crisis now sinking Latin America to a social catastrophe. In the heady 1970s, the creditor banks encouraged Mexico, for example, to adopt the strategy of full-speed exploitation of newly-found petroleum reserves for export, spearheaded by heavy public sector spending which far outstripped oil revenues. Banks eagerly lent Pemex, Mexico's state-owned oil company, billions of dollars in this petroleum overspending. The resultant exports didn't

benefit Mexico's internal economy as revenues have gone almost exclusively into debt service payments. In austerity measures and a new debt deal agreed to with the International Monetary Fund, the government cut maize subsidies last year, doubling the price of tortillas.

When new loans are contracted not for investment in production but only to pay the interest on past borrowing, it's obvious the debt can never be paid off. Bankers fear repudiation, the Latin American poor suffer the effects of debt payment and governments preside uneasily in between.

Government intervention

In the grim situation of bad debts there is still potential for a note of jubilee. Debt moratoriums or softer terms are no guarantee to better development. Bankers are not likely to initiate of their own accord an orderly write-down of bad debts. But governments of both creditor and debtor nations could negotiate debt reduction in an orderly fashion to create conditions for economic development and responsibility.

Orderly renegotiation of outstanding credits may require intervention by governments in their domestic financial markets. There is no ready-made package of international reforms to solve the debt crisis. But selective debt set-asides, write-downs or write-offs, linked to sound work-out policy plans and restructuring of trade, could encourage less dependent, more self-reliant development for richer and poorer countries without precipitating a global financial collapse.

Improve socio-economic structure

The real problem is not debt. Payment or non-payment won't assure a better social or political structure for Latin America's poor. Alternative economic programs and policies as part of a jubilee could substantially improve their situation. Similarly, reduced arms expenditure could change the United States' status as the world's largest debtor and American creditors' dependence on rescheduled loans to Latin America. Perhaps the BoM chairman could try to expose the federal government to a sweeter smelling idea of made-in-Canada interest rates.

In making the debt crisis we forged ahead selfishly, mortgaging the lives of Canadians, Americans and people of the Two-Thirds World, in a vain endeavour to shape our own economic security. People and countries in an interdependent world need to undergo economic conversion soon.

Gus Polman is Development Education Co-ordinator for the Christian Farmers' Federation in Edmonton, Alberta.

King's College plans residences

Paul De Groot

EDMONTON, Alta. — The King's College hopes to add student residences to its facilities by next September, the president of the college has announced.

Dr. Henk Van Andel said the college, which on Mar. 12 received permission from the Alberta government to grant Bachelor's degrees, hopes to purchase or lease a building which could house 75 to 80 students.

"Our board has decided in principle to offer housing for students as an option and has authorized the administration to come with a definite proposal for student housing in a few months time," Van Andel said.

It may not be possible to make all arrangements by September, though that is the college's goal, Van Andel said.

"We're going to work very

hard to make this happen by September." A student residence will help build a sense of community among students and ease the transition to Edmonton life for students from out of town, Van Andel said.

To help purchase a building, the college may solicit investment funds from the community which will be backed by a mortgage on the student residence.

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The Bible translator's dilemma

Paul De Groot

EDMONTON, Alta. — There are no mustard trees in Canada's far north. Nor are there any sheep, wheat, or agriculture, which makes the setting a minefield for Bible translators, says Rev. John Sperry, the Anglican Bishop of the North.

Take the translator who, casting about for a word to render "joy," was struck by the excitement of sled dogs at feeding time and decided to borrow the native word which described it.

The result, translated into English: "When the disciples saw Jesus, they wagged their

tails."

Another translator, looking for a way to describe a person of importance, discovered that the most important man in many villages, was the man who owned the largest boat.

The Lord's Prayer, for some of Canada's natives, now begins with the phrase "Our boat owner, who lives in heaven, your name is good."

Herod a fox?

Sperry, who has just completed a tour of Western Canada on behalf of the Canadian Bible Society, has himself translated the gospels and the book of Acts into the

Coppermine language. He knows many of the translator's problems first hand.

For example, the Bible mentions foxes are cunning, rapacious animals, but such a description would only amuse northerners, who know foxes as small, timid creatures. So in Sperry's Bible, when Jesus is warned that Herod is out to kill him, he responds: "Go tell that wolverine ..."

Mythological monster

A major difficulty he encountered was coming up with a fish large enough to swallow Jonah.

The most common whales in

the north, belugas, are too small.

There is, however, in the lakes around Coppermine, a fish so large that it can swallow a caribou. In fact it can swallow an entire herd of caribou, as well as the people who hunt them from boats while they cross the lake.

The trouble is, the Bible Society which sponsors Sperry's translation work wants nothing to do with mythological monsters.

"So I asked the people about it and they looked astonished that I should question the existence of that great fish that rules the lake."

"Everybody has a great uncle or cousin who has seen the fish or who knows someone who has disappeared inside that very same fish."

No further proof was needed and the fish is now in the Coppermine scriptures.

No pigs

Few northern natives have ever seen a pig, an animal which plays a number of scenes in the Bible. So Sperry took a suffix which, when added to a word, indicates that it is "strange-

looking" and added it to the word for caribou.

"So the pig is now a strange-looking caribou. Nobody can argue with that."

The translator must also be aware how native languages are changing, Sperry says.

Man-hunting

He thought a word which refers to caribou-hunting could be modified to make an appropriate substitute for "fishers of men," until a village elder told him the word was only used when one person was hunting another to settle a blood feud.

Three weeks later, a young man disappeared in a blizzard and Sperry overheard one of the searchers ask another if he was going to go "manhunting" the next day.

When he asked about using the word in that context, the searcher said, "In the old days it meant to hunt someone to hurt them, but we don't do that anymore. Now we only hunt them to save them."

Sperry had found his word for "fishers of men."

More funding for B.C. independent schools

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out that there is no separate school system in British Columbia. Catholic schools too are independent schools and receive the same percentage of funding as the Christian schools.

The federation which Fred

Herfst leads is composed of four school associations: The Catholic Public Schools (the term "public" does not mean state-run), the Society of Christian Schools (District 12 of Christian Schools International), the Independent Schools Association (British

style schools) and the Associate Member Group (a loose federation of various schools; Montessori, Mennonite, etc.)

Together these schools enrol 28,500 students (seven per cent of B.C.'s total student enrolment). The Catholics have 72 schools, the Reformed have 36, the British-style school supporters have 10, and the remaining group of individual schools have 16, for a total of 134 schools. According to Herfst, the independent school movement has been growing from four to five per cent per year.

The price tag

Government funding for independent schools does not come without a few strings, B.C. schools have discovered. Schools must cover the core curriculum, which basically means teaching the three Rs; university prep courses in Grade 12 are tested through provincial examinations; and teachers must be certified by the government.

Herfst does not consider any of these conditions serious obstacles to attaining the purposes of the independent schools.

"We have a great deal of flexibility to teach our own curriculum," he said. As far as the certification process is concerned, "we have a more flexible system than the public schools in that half of the evaluation team consists of people appointed by the independent schools."

According to Herfst, the independent schools are seeking to obtain up to 50 per cent funding. The schools feel that they can maintain their independence at least up to that point.

When the 50 per cent funding level has been reached, he expects the members of the association to sit down and review the policy of further funding.

Numerous church break-ins

WASHINGTON, D.C. (EP) — Numerous break-ins at churches and other facilities in the U.S. have a "striking similarity" and may be the work of federal agencies, church representatives told a congressional subcommittee.

About 50 break-ins at churches, offices and homes of individuals who oppose U.S. policy in Central America may be linked, according to testimony. In the break-ins burglars searched files but left cash and valuable items untouched, according to testimony given to the House Subcommittee on Civil and Constitutional Rights.

Questioned about possible FBI involvement in the break-ins, Oliver B. Revell, FBI executive assistant for

investigations, claimed, "The FBI is not involved in any way with these incidents." He said the bureau has found "no connections between the burglaries" and "no indication of conspiracy."

Other witnesses voiced suspicion of the government.

Subcommittee Chairman Rep. Don Edwards (D. Calif.) said that testimony he'd heard "confirms my fear that there is indeed a national pattern of break-ins against churches and organizations who are opposed to the present policies in Central America." Edwards said he doubts that the break-ins were the work of the FBI, but added that it was "important to find out who did do these break-ins."

Asian refugees leave Dutch church shelter

GRONINGEN, The Neth. (MWC) — After a stay of several weeks in the church-run Menno Home (see C.C., Mar. 6), seven Asian refugees are no longer being sheltered by the Groningen Mennonite Church.

The Dutch government had sought to expel the seven from The Netherlands. They included a married couple from Sri Lanka and a family of five from Turkey. The Sri Lankans, who are members of a Tamil minority group on that South Asian island, will now return to West Germany, the country where they first arrived in Western Europe. The Turkish family, members of the

Armenian Christian minority, are now staying at a home in Almelo while awaiting the processing of their application to stay in The Netherlands.

The resolution of these cases came through discussions with the Dutch secretary of state, Korte-Van Hemel.

According to reports in *Algemeen Doopsgezind Weekblad*, the experience of hosting the refugees has caused members of the Groningen church to reflect seriously on the relationship of law and faith and of government and church.

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Church

Let all nations, clap their hands!

Curt Gesch is an English teacher at Bulkley Valley Christian High School in Smithers, B.C. The following is a chapel speech given by Gesch on Feb. 23, 1987, based on Eph. 5:1-5 and Psalm 47.

For many years I thought all Polish people were skiers: Paderewski, Kowal-ski, Downhill-ski, etc. Then in 1970 I found myself renting an upper flat in Milwaukee from a lovely family named Magolan, who were — devoutly — Polish. I studiously avoided telling all my Polish jokes. Soon I found the Magolans to be my friends as well as landlords, but yet one night I was surprised to have Ray Magolan tell me: "Gesch, we've decided you're an honorary Pole as of today; here, have a beer." Then Ray proceeded with a regular litany of "Polack jokes."

Not so long ago — last week in fact — I was studying *The Chrysalids* with Grade 10. The book takes place, if you didn't know, after a nuclear war; radiation has caused many mutations: horses the size of elephants, oats with branches, and children with six toes. The religious establishment considers such mutations as Deviants and destroys, sterilizes and/or exiles all people and things that are not "normal." This corrupt religion defines the "image of God" as "looking like us." Thus it practises what we today call "discrimination" or "human rights violations."

Both stories — my Polish sojourn and *The Chrysalids* — involve "different" people. The Bible addresses this situation too,

though not in terms of the neo-Enlightenment human rights dogma based on the capacity to reason.

God says that He made man in His image. (Gen. 1:26-28) Even through the disastrous fall this image was not lost. Thankfully, however, the Lord Jesus died for mankind's sin and one of the effects of His work is that man is being restored towards a more faithful "image of God."

(This is what predestination is all about, by the way. We are predestined — says Romans 8:29 — so that we may be conformed to the image of God's son who is the "exact representation" of God. (Hebrews 1:3) Think of that: people know God through Jesus Christ and are to see what Jesus is all about through people!)

So, what we call discrimination is serious business: when we make fun of East Indians, Polacks, native people, those with zits, stutterers, the mentally retarded, etc., we are denying that they are made "in God's image." Racism — a vile form of discrimination — is a violation of the third commandment. We take God in vain, His creations lightly, and His honour lightly, when we treat His image-bearers like garbage. Such things as "immorality, greed, obscenity" and, I would add, racism, must not exist among you who bear not only God's image but also Christ's Name. In fact, "among you there must not even be a hint" of such things.

After all, our Lord is "God of Abraham," God of every

land. (Psalms 47:7-8) So let "all you nations" — Canadians, Americans, Gitksan, Irish, Scottish Mexican, German, Dutch and Frisian — "clap your hands" and "shout to God with cries of joy," for He made you and lets you bear His love to all people as His image-bearers. Red and yellow, black and white:

They are precious in His sight. French and German, Pole and Jew;

God can love a Dutchman, too. What a fine thing it is to be able to work with human beings every day. Although it is Monday, it is a good day to be alive. As the Jews say, "I'chaim," (to life!) Have a good week, image-bearers!

Church news

Christian Reformed Church

Called

— to Ingersoll, Ont., Rev. Arnold Rumph of Arcadia, CA

Canadian Reformed Church

Accepted

— to Bethel, Exeter, Ont., Rev. Henry Van Essen of Maitland, Ont.

Rime or reason

The lights were dim the organ played gently and Pastor Jim preached "user-friendly."

Sy Nodd

Pastoral Pondering

Youth and evangelism — ministries which go hand in hand

Dan Tigchelaar

My call letter described the work I would be doing as that of ministry to youth and evangelism with a shared responsibility for preaching. What a challenge! I love young people [I've got three kids of my own] and I've always lived with the conviction that the good news was for more than the saints. I accepted the call, not without some reservations. Now I'm the pastor of over 200 young people, and in addition, I'm charged with helping my church to open its doors to our neighbours.

You can understand my reservations.

Christian Reformed families have always placed great importance on training and nurturing our covenant youth. Our Christian school societies have been leaders and examples for others to follow in Christian education. But lately, many of our churches have seen their youth societies dwindle in size. Once-flourishing societies have shrunk until just a handful of young people attend.

Our church pews are still filled with young people. They're just not overly enthusiastic or don't have the time for church programs. We often have huge numbers of single young adults, not in school or college, who attend church but are nowhere in the ministries of the church. And there's the rub. What do we do to change this growing trend?

No shining lights

On the side of evangelism we Reformed Christians, with good theology and strong commitment to the scriptures and the confessions, have not been shining lights at drawing in the unchurched or the uncommitted. A look at the gains and losses published every year in our church yearbooks is frightening. For every two persons coming into the church, three leave, and only a few of those arriving are new Christians won from darkness to the light.

There are many reasons for things being as they are, but no good excuses. Faithfulness to our Lord and the future of the church depend on our turning around both trends. We have to hold on to our youth and at the same time we must open our doors to people who aren't Dutch and who need the gospel lest they perish. And there is the challenge! No minister can turn the tide on his own and I have no visions of doing so. But together we can!

We can't afford to be lax or indifferent to either of these challenges to ministry. The two go hand in hand. A church that evangelizes well will have an equally great concern for the precious souls of its children. By ministering well to youth, we will be preparing future leaders and church members who will be enthusiastic about their church and eager to invite others to it. Good youth programs are a proven drawing card to attract the unchurched and uncommitted to a church.

In upcoming ponderings I'll reflect more on both areas of concern.

Dan Tigchelaar is one of two pastors at Covenant Christian Reformed Church in St. Catharines, Ontario.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00am 1340
Edmonton-CHQT..... 7:30am 1110
Edson-CJYR..... 10:00am 970
Ft. McMurray-CJOK..... 9:00am 1230
Taber-CKTA..... 8:00am 1570
St. Albert-CKST..... 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR..... 11:30am 850
Burns Lake-CFLD..... 9:15am 1400
Kitimat-CJFW..... 9:30pm 103.1
Masset-CJFW..... 9:30pm 92.9
Osoyoos-CKOO..... 8:30am 1490
Penticton-CKOK..... 8:30am 800
Port Alberni-CJAV
(Tues.)..... 9:30pm 1240
Prince George-CJBC..... 8:30am 94.3
Prince Rupert-CJFW..... 9:30pm 101.9
Queen Charlotte City-CJFW
..... 9:30pm 92.9
Sandspit-CJFW..... 9:30pm 92.9
Smithers-CFBV..... 9:15am 1230
Summerland-CKSP..... 8:30am 1450
Terrace-CJFW..... 9:30pm 103.1
Vancouver-CJVB..... 9:00am 1470
Vernon-CJIB..... 9:30pm 940

MANITOBA

Altona-CFAM..... 9:30am 950
Boissevain-CJRB..... 9:30am 1220
Steinbach-CHSM..... 9:30am 1250
Winnipeg-CKJS..... 9:15am 810

NOVASCOTIA

Digby-CKDY..... 8:30am 1420
Kentville-CKEN..... 8:30am 1490
Middleton-CKAD..... 8:30am 1350
New Glasgow-CKEC..... 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY..... 8:30am 103.1
Windsor-CFAB..... 8:30am 1450

ONTARIO

Ajax-CHOO..... 9:30am 1390
Atikokan-CFAK..... 10:30am 1240
Chatham-CFCO..... 9:30pm 630
Brantford-CKPC..... 10:00pm 1380
Ft. Frances-CFOB..... 10:30am 800
Guelph-CJOY..... 9:00pm 1460
Hamilton-CHAM..... 7:30am 1280
Kapusking-CKAP..... 9:00am 580
Kingston-CFMK..... 10:00am 96.3
Newmarket-CKAN..... 9:30am 1480
Ottawa-CFGO..... 8:30am 1200
Owen Sound-CFOS..... 10:30am 560
Pembroke-CHOV
(Sat.)..... 6:00pm 1350
St. Ste. Marie-CFYN..... 10:00am 1050

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Wingham-CKNX..... 10:30am 920
Woodstock-CKDK..... 8:30am 1340

NEW BRUNSWICK

Fredericton-CFNB..... 6:30pm 550
Newcastle-CFAN..... 9:00am 790
Saint John-CHSJ..... 9:00am 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall..... 9:30am 1170
CFCL-Timmins..... 9:30am 620

QUEBEC

CHRS-Montreal..... 8:00am 1090
CKLM-Montreal..... 9:15am 1570
CKCV-Quebec City..... 7:15am 1280
CHLN-Three Rivers..... 7:45am 550

The program is heard on Sundays unless otherwise indicated.



The final entry (1) *Matthew 21:1-17*

Wayne Brouwer
We know from Old Testament history that the returning Israelite exiles were able to rebuild the Temple that had been destroyed when Jerusalem was sacked by the Babylonians.

But we also know that its shabbiness made the older folks cry when they compared it to the grandeur of Solomon's magnificent structures. (cf. Ezra 3:12-13) And we know too, that the Shekinah glory-light of God never returned to grace its walls with the Presence of the true King of Israel. Still in Malachi's day we hear the people begging God to return to His Temple (Malachi 2:1-2), and God's promise that He will yet make His appearance.

Suddenly Matthew's description of the events of that first Palm Sunday begin

to take on new significance. This Jewish rabbi/miracle-worker named Jesus comes to Jerusalem. Like Mark and Luke, Matthew doesn't talk of other visits of Jesus to Jerusalem during His public ministry — *this* is the big one; *this* is the event that will make all the difference in the world.

And Jesus comes with a commanding presence. A little statement "the Lord has need of them" (21:3) is enough to requisition His mount for entry into the city. His ambassadors act as courtesans of royalty.

He comes in fulfilment of Old Testament prophecy. The mighty conqueror of Zechariah 9:9, the Lord of heaven and earth, the King of the Jews, is none other than this Jewish teacher named Jesus.

He receives the praise of

His people: "Hosanna! (Save us, we pray!) to the Son of David!" the crowds shout. The whole city is "stirred" by the event (21:10), just as it had been 33 years earlier when Magi came seeking the newly-born King of the Jews. (Matthew 2:3) Even the children, running through the Temple courts, pick up the refrain. (21:15)

He enters His palace. Matthew notes that Jesus' entry into Jerusalem has a singular focus. The goal of

better right to that task than the legitimate householder? He also receives His subjects in His courts, lavishly granting them gifts in response to their petitions of Him. (21:14) He applauds the festivities of children, a performance created especially for His honour on this day. (21:16) And He chides and rebukes the officers who have been left in charge during His absence. (21:15) His will overshadows their trite observance of

Kingly authority; He is recognized as the true Son of David, heir to the governing throne of Israel; He enters not merely Jerusalem, but the Temple of God, His very palace and residence on earth; and there, as King, He stands in all His glory, the smile on His lips twinkling in His eyes in delight over the children's program, the hands stretching out with gracious gifts to needy citizens of His realm, and the voice commanding wayward court officials to

Churches oppose casino

CALGARY, Alta. (CPJ) — A number of major Calgary churches are opposing the escalation and expansion of casino gambling in Calgary, as proposed in the application for a full-time, permanent casino, by the Alberta Children's Hospital Foundation and the Calgary Centre for Performing Arts.

The churches represented include: The Anglican Church, the Diocese of Calgary; Roman Catholic Diocese of Calgary, the Council of Social Affairs; Mennonite Central Committee; The United Church of Canada, Social Ministry of the Calgary Presbytery and the Division of Church in Society.

Several church leaders have endorsed the submission of Citizens for Public Justice (CPJ) that condemns the proposed re-orientation of gaming legislation in order to allow increasing levels of casino gambling.

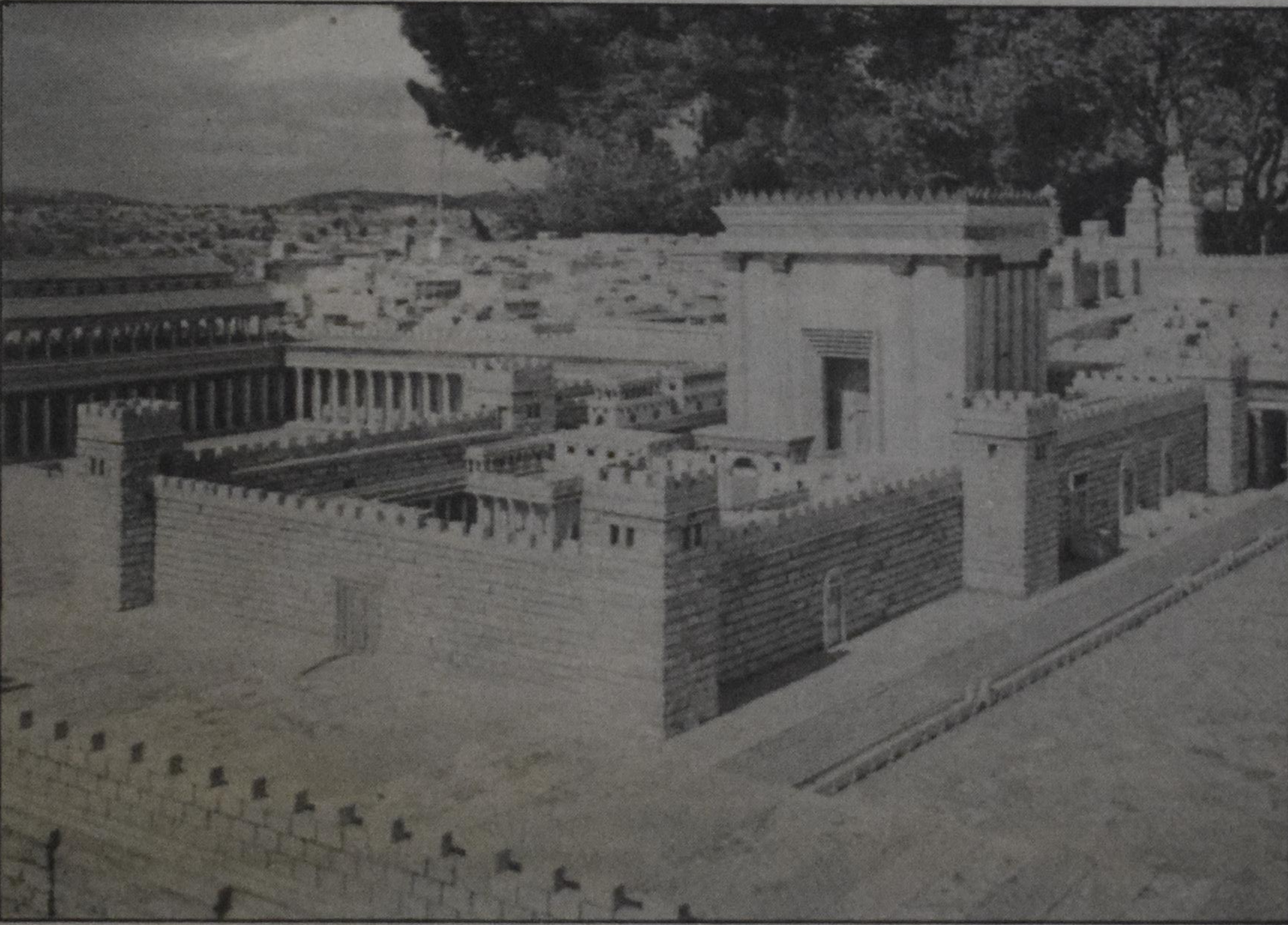
"We do not question the value of the charities that are receiving the profits from the proposed 'Las Vegas-style casinos'" said John Hiemstra, Calgary Director of CPJ, "But

we are deeply concerned about the social and economic costs of expanded casino gambling."

"Three types of individuals get hooked on gambling," said Hiemstra, "gambling addicts, social agency administrators that get hooked on the revenue from gambling, and government leaders who start to see gambling as a less painful method of taxation."

"All three types of addiction to gambling can lead to destructive social consequences."

CPJ presented five alternative policies, and is calling for a full review of all gaming legislation and practices in Alberta, including a series of public hearings across Alberta.



Model of the second Temple.

Photo: The Christian Herald Photoguide — Jerusalem

the entry was a trip to the Temple. The glory of the God of heaven and earth is not merely gracing the city in general; no, He is on a mission to appear in His Temple and reclaim His dwelling. So we see some startling things taking place. The king does a bit of house-cleaning. (21:12) Who has a

legalistic decorum.

Matthew challenges us again to relive that great event in the life of our Saviour. Writing to Jewish-Christians, first of all, he points out the elements of the day's happenings that declare Jesus to be the Messiah-King of the Jews. Jesus fulfils prophecy; He commands

stand in their place.

The King has come home! Next week: the final entry described by Mark.

Wayne Brouwer is pastor of First Christian Reformed Church, London, Ontario.

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JUNE 19, 23, 26, 30	659	629	AUGUST 4, 7, 11, 14, 18, 21, 25, 28
JULY 3, 7, 10, 14	609	609	SEPTEMBER 1, 4, 8, 11, 15, 18, 22, 29
JULY 17, 21, 24, 28, 31	599	549	OCTOBER 6, 13, 20, 27
AUGUST 4, 7, 11, 14	539	499	
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Special Report

Free enterprise biblical? Conference wonders

Ed Top

BURLINGTON, Ont. — The local Holiday Inn became a beehive of activity earlier this month as over 200 members of the Reformed Christian Business and Professional Association (RCBPA) gathered from all over Canada to share a common challenge — how to put Christ in the centre of their business activities.

"It's our third annual convention," Executive Director, Arend Kersten told *Calvinist Contact*. "Even though our organization is still very much in the 'toddler' stage, the participation and attendance is overwhelmingly positive and appreciative."

Representatives from nearly every business sector were in attendance from politicians and lawyers, to retailers, manufacturers and corporate managers.

"The convention is a structured vehicle where professional business people can exchange common frustrations and struggles in a very competitive and largely non-Christian world," said Peter Minnesma, business teacher at London Christian High.

Common Reformed conviction

Though the convention was only a 30-hour affair, beginning Thursday night and ending the following evening, friendships were quickly secured. Sharing a common Reformed conviction and heritage, participants felt a spirit of Christian unity.

At no time was that bond demonstrated as dramatically as when the banquet hall shook with singing voices, leaving everyone spellbound, wanting another verse.

"I wouldn't miss this convention for anything," smiled Ralph Scholtens, of the Burlington West Canadian Reformed Church. "It recharges me and I look forward to it every year."

"I just loved the singing," said Dirk Boer, who owns a business in Aylmer. "We've got a lot of talented people here."

The association took five months to prepare the convention, selecting as its key-note speaker, Dr. Harold Lindsell, who has been so busy in the course of his 75 years that Kersten needed several minutes to introduce him. (He was the

editor of *Christianity Today* from 1968-1978.)

Bible under attack

"The Bible is under attack just like Christ was under attack," Dr. Lindsell told about 150 business people, at the welcoming banquet Thursday evening. "Every theologian has a different point-of-view so I rest my presuppositions on the Bible. The Bible is authoritative, inspired and it reveals things we would otherwise not understand."

Friday morning the Reformed business men and women saw four panelists joining Dr. Lindsell to share their insights into the question of free enterprise. The panelists included, Harry Antonides of the Christian Labour Association, Dr. John



Photo: Ken Bosveld, *Flamborough Review*
The convention wasn't all serious business as these board members demonstrate the RCBPA salute before the cameras. Board members, Bill Grin, from Chatham, Bill Voortman, (President of the Association), from Burlington, and Bert Hoogendam, from London.

business.

"God is interested in the creation of wealth to improve the material condition of ourselves and the people around us," he said.

"Whatever gifts we have are a result of God's grace."

He said the supply and demand market system allowed for both buyer and seller to benefit and pointed to the commandment "Thou shalt

Harry Antonides challenged Dr. Lindsell, questioning whether supply and demand was indeed equitable, saying the market often operates imperfectly.

"The Christian perspective is radically different," he said.

Dr. John Boersema argued that Christians would lose credibility if they tried to use the Bible to defend private property.

"Free enterprise best enables us to use our resources more efficiently," he said.

"However freedom must have its limitations and sometimes government intervention is biblical.

Dr. John Bolt asserted that the Bible offered guidelines but warned against making the quantum leap to using the Bible to justify free enterprise.

"We're asking the wrong question when we ask, 'is free enterprise biblical,'" he said. "I would suggest we ask, 'Does free enterprise encourage Christianity?'"

Ed Woudenberg said free enterprise was the best way an individual could express his or her talents.

After a lunch the RCBPA members separated to attend various seminars.

The multi-denominational leaders covered many of the practical issues facing Christian business men, from ethics in advertising and hiring and firing employees, to managing cash flow and Christian approaches to computers.

The convention concluded most dramatically as members heard a powerful message from

a young Rev. Jerry Vreeman, director of Multimedia Ministries International.

Businesses must be a ministry

"The least important function of business is to make a profit," he said. "Our businesses must be a ministry. There is no tool more efficient than a business dedicated to the Lord."

"Do close associates know and respect your faith?" he asked the audience. "Do they also know that you want them to experience Christ in their lives?"

He concluded his address and the convention saying, "people around us need the Lord more than they need anything else."

During the Convention the association held their Annual meeting, where it was decided to advertise for a full-time recruiter.

Fledgling operation

The RCBPA may indeed be a fledgling operation, but from the expressions of enthusiasm and commitment, demonstrated at the convention, the association is determined not to be of little consequence.

Yet each member also realizes how little respect the Bible has in the communities in which they work.

Dr. Lindsell acknowledged this, but directed members to Psalm 46, which he said was very special to him when he found himself insecure in the face of mounting opposition.

"God is our refuge and strength, an ever-present help in trouble.

"There we will not fear, though the earth give way and the mountains fall into the heart of the sea...."



Photo: Ken Bosveld, *Flamborough Review*
The convention was structured in such a way that RCBPA members had lots of time to mingle informally. Above, this foursome recall some of the lighter moments at the convention. From left to right are Bill Ubbens, Dr. Harold Lindsell, Fred Van Laare, and Charlie Douma. Kees Vanderstelt is seen in the background.

Boersema, Professor of Business at Redeemer College, Dr. John Bolt, Professor of Religion and Theology at Redeemer College and Ed Van Woudenberg, Interim Leader of the federal Christian Heritage Party.

Dr. Lindsell began by saying private property involved the right to yourself, the freedom to think as one would please and the right to set up a

not steal" as an indication that private property is necessary.

Panelists challenge Lindsell

"Free enterprise has biblical roots," Dr. Lindsell said. "It will work if we are subject to the law of God. The system is based on loving God and loving our neighbour as yourself. We must learn to think Christianly."

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Family

Cinema summaries

Marian Van Til

Hoosiers

Rated Family Entertainment
Stars Gene Hackman
Directed by David Anspaugh

Hoosiers is a "basketball story," but you don't have to like (or understand) basketball to enjoy the film. That's because it's really about *grace* — being allowed a second chance after you've messed up. And there's no one who hasn't experienced the need for God's grace as well as gracious treatment by his or her fellow human beings.

The setting is 1951, Indiana, where basketball is a consuming passion and where winning or losing a game can set the course of a person's life. Hackman plays a forcibly-retired college coach who looks for a fresh start with a small town, shabby, high school team.

Several subplots introduce others in need of redemption — a student's drunken father whose talent and self-respect have been washed away with booze, a former high school student whose will to play died with the previous coach, a female teacher who has turned sour because of missed career opportunities and caring for a sick mother.

Though its plot is predictable, *Hoosiers* does an admirable job of demonstrating the wisdom behind the biblical injunction, "do unto others as you would have them do to you." But because it misses the opportunity to properly explore its theme of the extension of grace (from God or people) and our acceptance or rejection of it, it becomes just a sentimental story with a nice moral. And God's extending of grace is reduced to helping the "right" team win basketball games.

Despite its lack of depth, however, *Hoosiers* as a family film makes a good catalyst for family discussion.

(Hoosiers, incidentally, is the name given to people who hail from Indiana, the "Hoosier State." The origin of the term is debatable. The story most often heard is that early settlers were frequently asked by newcomers, "Who's yer pa; who's yer ma?" and that homespun contraction stuck.)

salt



pepper

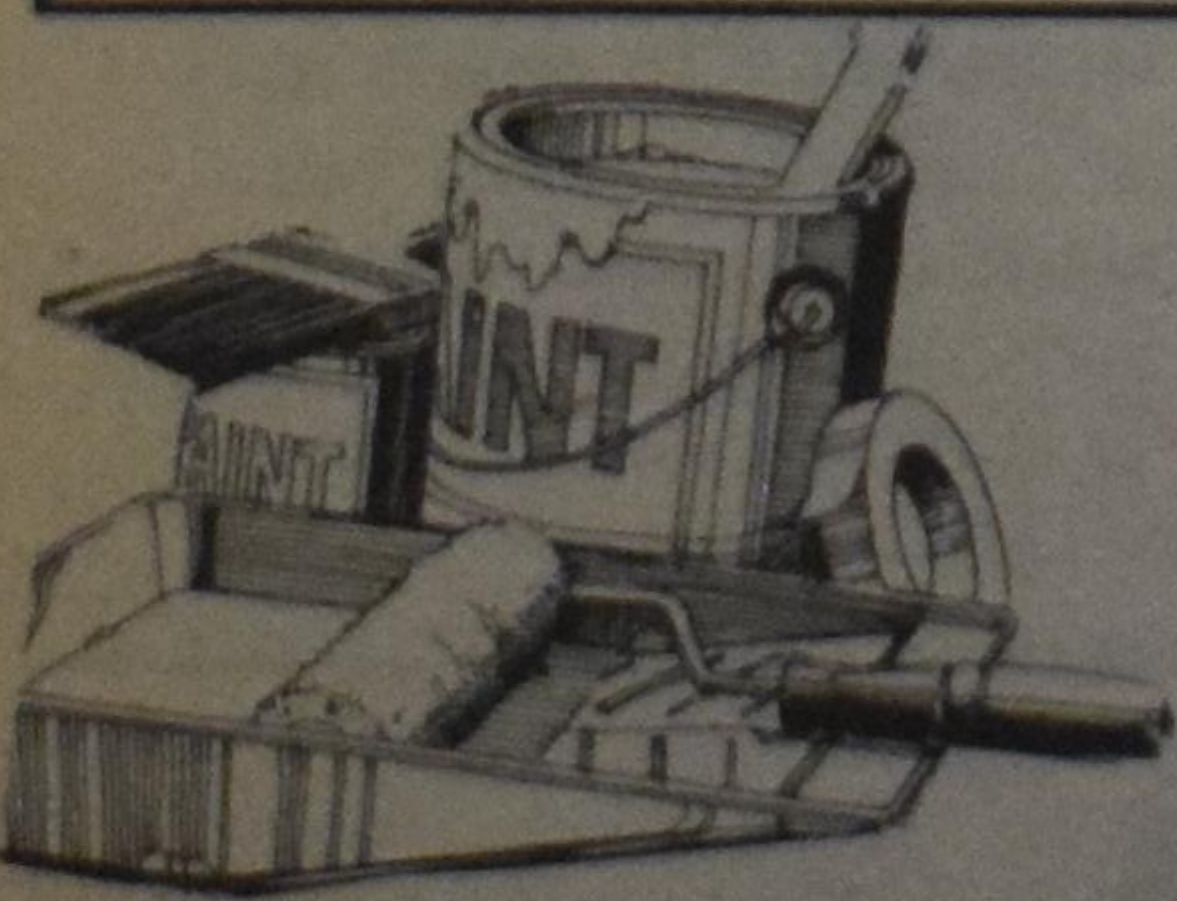


Anne Van Wyngaarden

"A Royal Prison" is how a grandparent described our modern senior citizens complexes with stores, bowling alleys, barber shops, and even churches. Twenty years ago that sounded a bit strange to me. Now, I am not so sure anymore.

You see, apart from the fact that the talents of thousands of people are often lost by the community at large to these complexes, children do not learn to understand and enjoy older folks and that is a great pity. It would be so much easier to keep in touch with our seniors if they could stay in regular apartments in an ordinary community setting. Mind you, I might change my ideas when I reach the age of seniority. I doubt it though. "Royal Prisons" just aren't for me.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.



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Henry Knoop

A tale of two movies

As movies go, *Hoosiers* and *Platoon* are about as different as they come. The first is classified as family entertainment — a nice, upbeat story of a smalltown basketball team that makes it to the top. The second is a restricted movie offering a disturbing view of American soldiers in Vietnam who hit rock bottom.

Charles Dickens' immortal words, "It was the best of times, it was the worst of times ..." could well apply to the intent of these two films.

The real story

From the reviews and articles I have read on *Platoon* beforehand, I knew I was going to see a film which supposedly would give me a "feel" for the way it really was. I was not disappointed.

Oliver Stone, the film's "auteur" director, shaped the story around his personal experiences in Vietnam. Stone's story is not an action film intended for "entertainment" as many war pictures tend to be. Stone explores in *Platoon* what he thinks was really happening there, with the result that the film can be discussed on a number of levels.

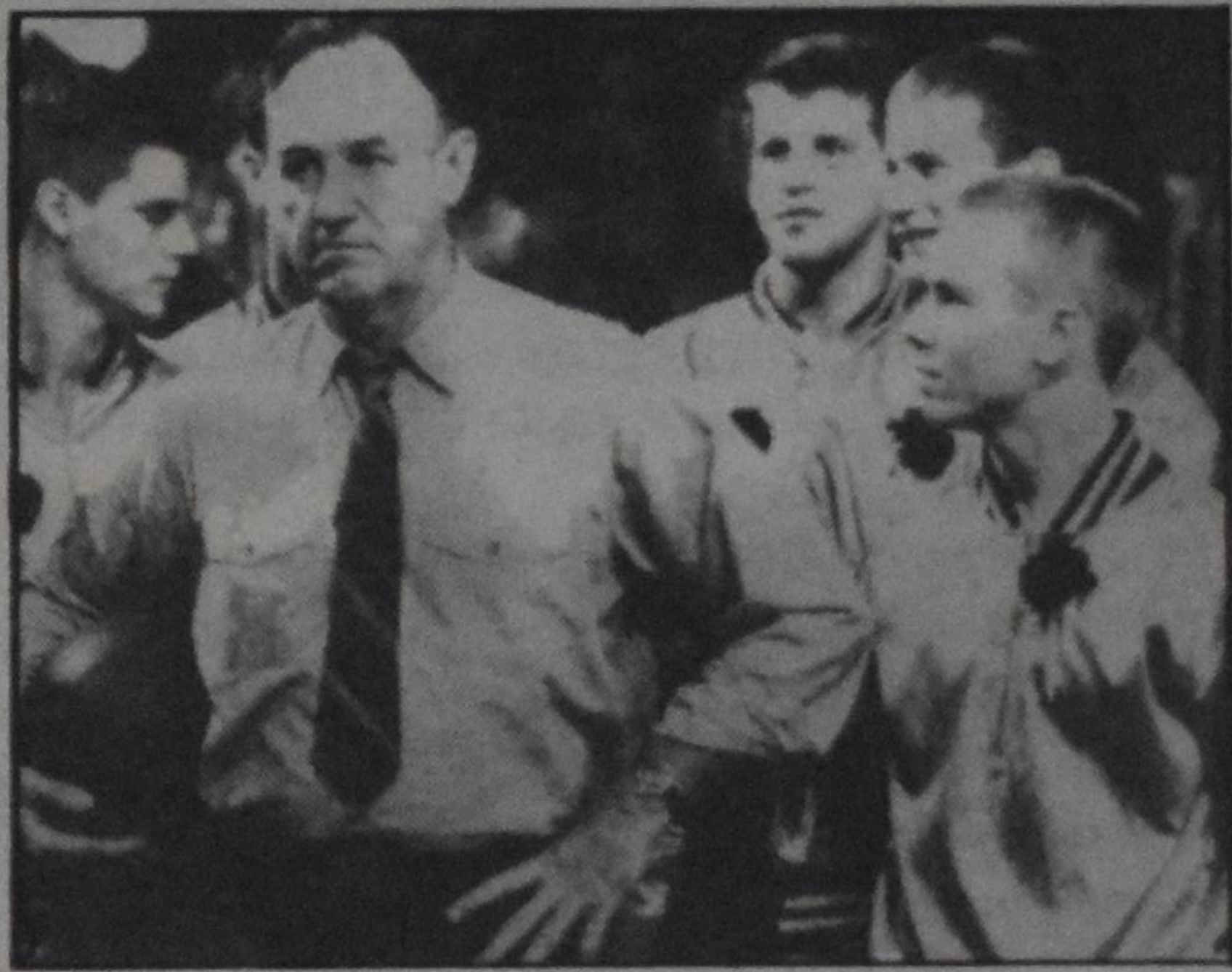
It is the story of recruit Chris Taylor's welcome to the "hell" of Vietnam, both physically and emotionally. It is a story of discovery, especially of the darkness that lives inside everyone.

Few similarities

Comparing *Hoosiers* to *Platoon* is like comparing apples to oranges. I suppose it could be said that *Hoosiers* does as good a job capturing the excitement and thrills of basketball as *Platoon* does capturing the "feel" of being a soldier in Vietnam. Both films' ability to transport its viewers into another place and another time attest to their quality. But there the similarities end.

As in-depth and probing as *Platoon* is, *Hoosiers* is as superficial and obvious. The time is in the 1950s, the place is Hickory, Indiana. The plot revolves around a 50-ish former college basketball coach who is hired by a small highschool to coach its team.

There is never really any question in the viewers' minds that the team will go all the way to the championship. It's that type of film. It



Scene from Hoosiers

reminded me of books I'd read in junior high, the ones where the main character scores the winning goal for his hockey team, or catches the final touchdown pass in the championship game.

Getting away from it all

It is tempting to dismiss *Hoosiers* as just so much "fluff," a film with little depth, shallow characters, unrealistic story, and having little if anything to say to us. It is tempting to point to *Platoon* as the type of movie we should choose to watch: serious, thought-provoking, concerned with life and death issues.

I think in so doing, however, we deny something pretty basic about who we are as a film audience, who we are as people. The need to be "entertained," the need to escape once in a while, to get away from it all.

Robert Frost in a poem entitled "Birches" wrote of this need when life is too much like a pathless wood: I'd like to get away from earth awhile/ And then come back to it and begin over. *Platoon* presents us with life as a pathless wood, and we need to be made aware of it. But we also need to climb birch trees once in a while, so that we can continue our journey through the woods. *Hoosiers* is a good birch tree to climb.

Henry Knoop is teacher of English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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small talk

Alice Los

Mothers of young families are of a special kind. They fill baby bottles, mind a pot on the stove and answer the telephone, all while holding a fussing infant under one arm. They can recite *Curious George* books in their sleep and have beaten a path from *their* side of the conjugal bed to the nursery which is usually a bit more worn than the one coming from the other side.

They forego stylish clothes most of the time in favour of a Sears catalogue special which doesn't get ruined by the residue of runny noses or mashed carrots. They stoically call off the babysitter when a child runs a sudden fever and pretend they don't mind to miss the potluck supper of the Young Couples club or an evening at the theatre.

Some have put their career on hold. Many feel slightly cheated when it becomes obvious they are better informed on the morals of Bert and Ernie than on the current political crisis. Yet, they doggedly follow that compelling maternal instinct and endlessly put on boots, mittens and snowsuits before a trip to the boys and girls' department of the library or a long wait in the doctor's office.

To be sure, fathers of young families are special people as well. They know that, ideally, it takes two parents to raise a family, or even to keep house. Therefore they will sweep the garage, bake a cake or do the dishes. But as they go off to their daily job bleary-eyed because they fed the baby at 2 a.m., they can be thankful for this job as an escape hatch from the unnerving onslaught of little voices which seem to squeal, cry or jabber constantly at times. A difficult boss may at least keep silent!

Occasional resentment OK

I once was a young parent myself and well I

Burning both ends of the candle

remember the very mixed feelings the mother of several pre-schoolers may have. There's confusion and dismay when the initial, strong sense of love seems to waver ever so slightly and other, less acceptable sentiments demand to be acknowledged.

That's probably also the time when the young father is needed very much as a husband to tell his wife he shares her occasional feelings of resentment because those darling little creatures have so completely taken over their life and it's probably no big deal. And yes, tiny Amy is a trying child and the fact that she is their daughter and they love her is no reason to pretend it isn't so.

Too much advice

Trouble is, that brave young man may feel very unsure himself. In spite of Dr. Spock and James Dobson, today's fathers and mothers are perhaps more bewildered than today's grandparents ever were. Ironically, this could be exactly because of the wealth of advice at their disposal. It's hard to distil what's worthwhile from all that. It may even be harder to disregard the experts altogether on occasion and to trust good old, God-given common sense.

Dedicated young parents are a precious commodity in this world, indispensable for the survival of civilization. They should be supported, not by an indulgent government first of all, but by their own extended families. Of course, all parents, be they young or old, who know the God of Psalm 127, always have their Father to rely on in the first place.

Alice Los is a housewife living in Kemptonville, Ontario.

A new song

David Feddes

Indiana Jones, the noted archeologist, has done it again. While excavating the ruins of an ancient Dutch village, he found a calfskin parchment in excellent condition. Biblical scholars are buzzing at the significance of the document. One noted Christian Reformed scholar, in fact, has gone on the record as saying, "Told you so! Told you so!"

Written on the parchment is a copy of Psalm 150 which varies somewhat from the text that appears in most Bibles. This recently discovered manuscript may be the genuine, more ancient version of Psalm 150. Favouring the authenticity of the Jones discovery is the fact that its text is in Dutch rather than Hebrew. We here print the text of this monumental find, translated from the ancient Dutch by Dr. Jones himself. For comparison we also reprint the version of Psalm 150 that is now found in your Bible. Until the experts have finished their Carbon 14 tests and linguistic analysis, each reader must decide which version is authentic. We recommend a careful, verse-by-verse comparison.

Psalm 150 (Jones discovery)

- 1 Be silent before the Lord.
Be silent especially in church;
be silent about him wherever you are.
- 2 Be silent about his power;
don't talk about his surpassing greatness.
- 3 Don't use so many instruments;
use only the organ or piano.
- 4 Be mad and offended by tambourine and dancing.
How can such stuff be reverent?
- 5 Do not make a racket in church.
Clashing and clanging are not reverent.
- 6 Let everything that has breath be silent.
Be silent before the Lord.

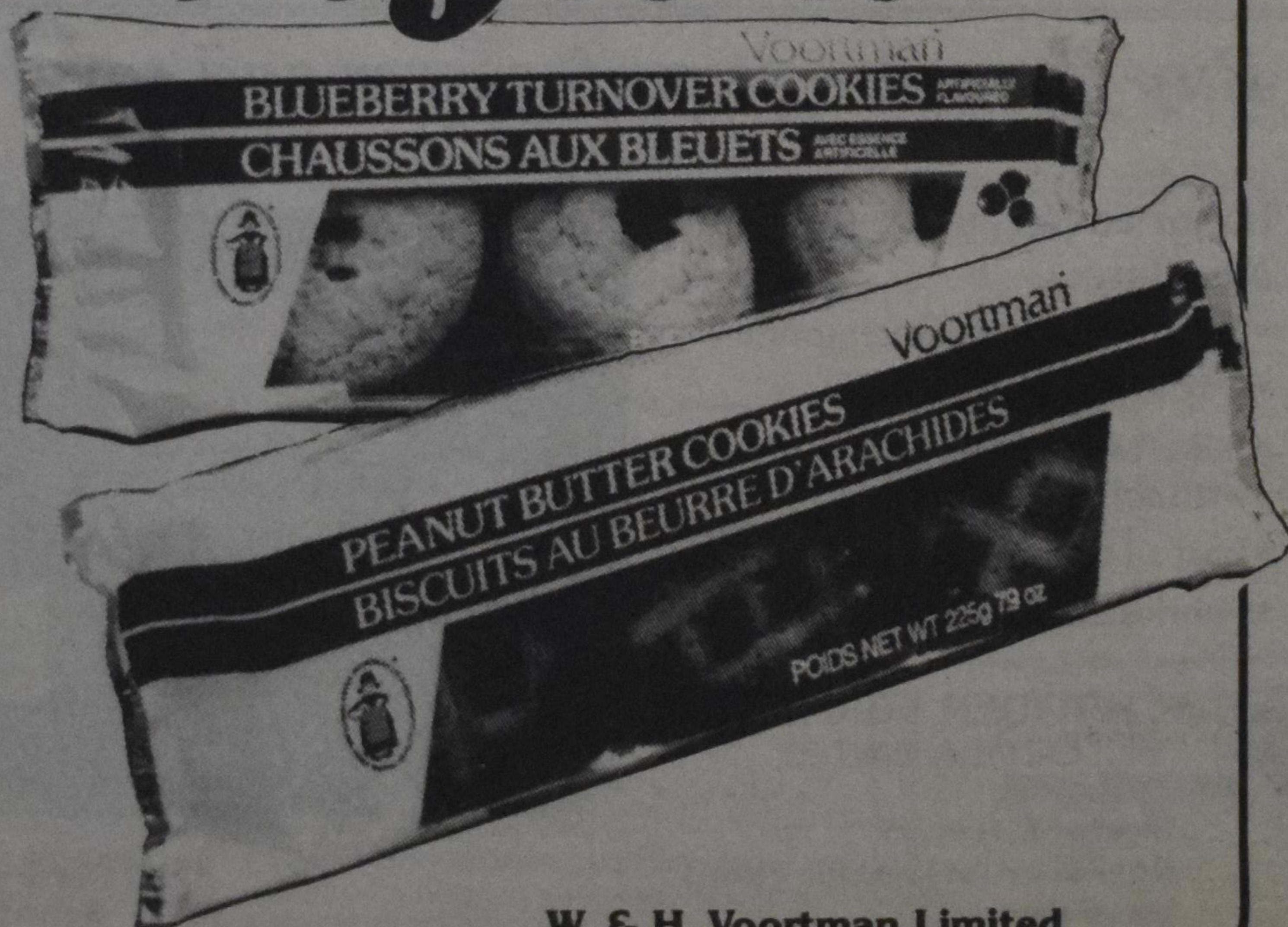
Psalm 150 (Hebrew Old Testament)

- 1 Praise the Lord.
Praise God in his sanctuary;
praise him in his mighty heavens.
- 2 Praise him for his acts of power;
praise him for his surpassing greatness.
- 3 Praise him with the sounding of the trumpet,
praise him with the harp and lyre,
- 4 praise him with tambourine and dancing,
praise him with the strings and flute,
- 5 praise him with the clash of cymbals,
praise him with resounding cymbals.
- 6 Let everything that has breath praise the Lord.
Praise the Lord.

Needless to say, the Jones' text is revolutionary. Psalm 150 is the crowning song of the entire Book of Psalms. The choice of which text to accept will determine whether we understand worship more in terms of silence or of celebration. And that's the archeology report for now.

David Feddes is a student of theology working for a year as an intern in the Zion Christian Reformed Church of Oshawa, Ontario.

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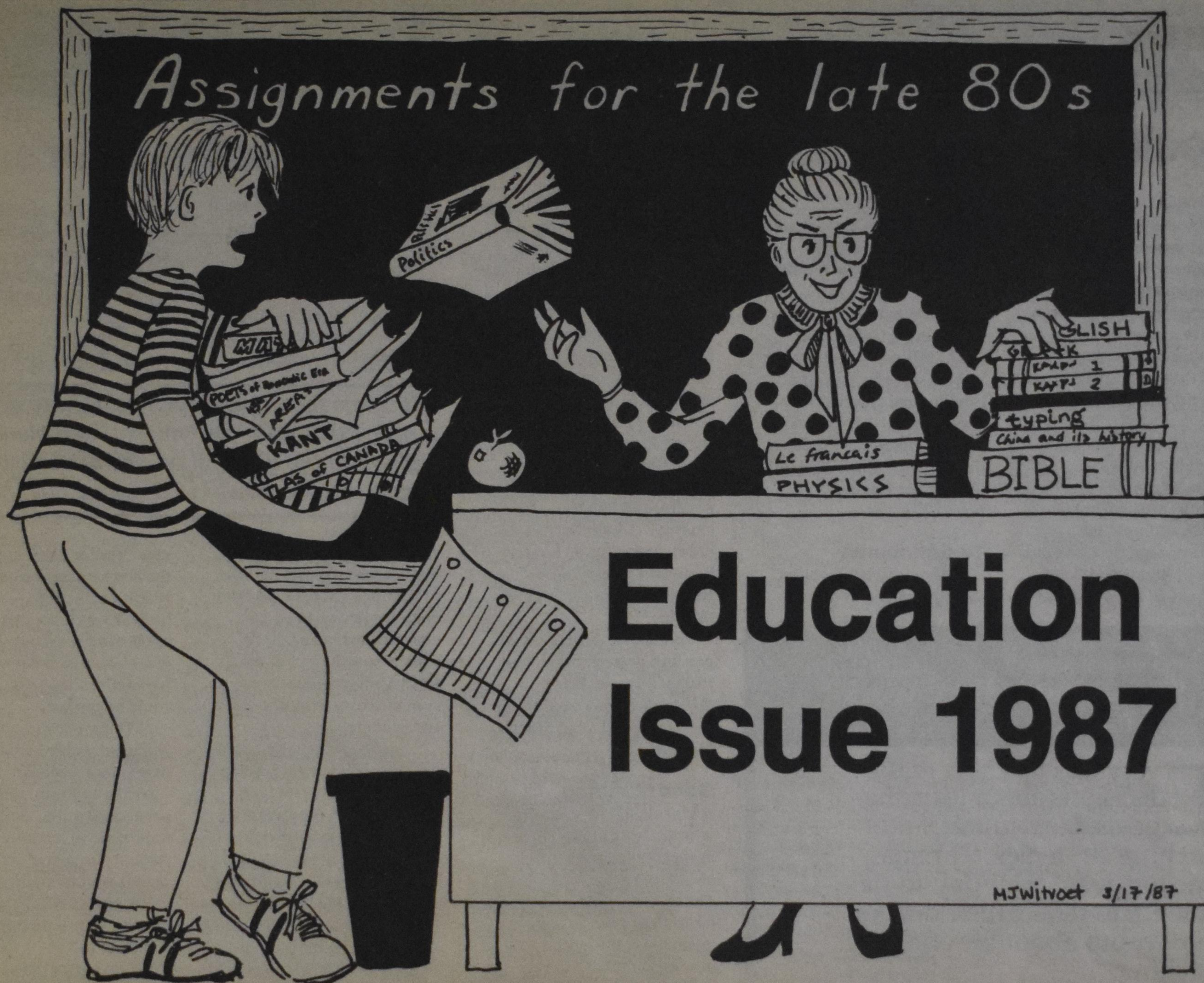
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Education Issue 1987

Worldviews in the Christian school

Robert E. VanderVennen

Christian schools are started and operated by communities which have a common worldview. It is only to the extent that school supporters have the same worldview that they can work together.

When tensions arise about curriculum or discipline or teaching methods, you will find differences in worldview underneath. A common worldview is more important to the operation of a Christian school, I think, than a common theology, though worldview and theology are certainly related and to some extent mixed through each other.

Let's look at some important worldview issues and how they affect the choices made in a Christian school.

Nature-grace dualism

Perhaps the most basic worldview issue for schools is whether the subject matter studied is seen as secular or as part of God's world subject to sin and redemption. If science and history and geography are considered secular, the Christian school will see its uniqueness in prayers, Bible study, personal relations, lifestyle and evangelistic outreach. If not, in addition to the above, the school will want to show God's hand and God's truth in all subjects of study, and will consider this to be the most important motivation for having a Christian school. The people at such a school hold to the belief that "all of life is

religion."

This shows up in the study of government, for example. Some Christians view government as the result of sin, with its major task to restrain sinfulness in society. Government then is a necessary evil. Others see government as an instrument of God, a means of showing God's grace and justice in the world. In the area of science, some would like to avoid all mention of evolution, while others would want it taught in the framework of a Christian perspective on the meaning of science.

Christian calling

Another important worldview matter is the attitude a person has about what is most important in the Christian life. This can lie very close to a person's emotional makeup, though it may be expressed in very rational terms. Some people feel what is most important is to defend the faith from attacks by unbelievers. They may also send their children to Christian schools primarily to protect them from the evil influences of society, from bad language, filthy literature, drugs and other sinful practices.

Taking a bolder and more

optimistic approach, others may want to try to witness to our sinful society by trying to transform patterns of thinking and showing how the arts, for example, can embody Christian virtue. These people would be more willing to expose students to society and its institutions with the hope that students would see both the good and the evil, and be motivated to make their own constructive contribution within the structures of society. They want sheltering and isolation less than constructive engagement.

Authority and freedom

Some parents and teachers want a solid feeling of authority in the school. They give a strong hand to the board, put the principal in charge of the school and want the teacher to feel in firm control of the classroom. Discipline and obedience to rules are important. Teaching methods may feature memorization and rote learning.

Others want the students to learn by doing, by experimentation as much as by drill. They want students to take more responsibility for their own learning. The classroom may be structured for a number of small groups of students working together, with others learning alone. The room may be a buzz of voices. When the Curriculum Development Centre

advocated this approach in the 1970s, it was warmly received by some and strongly rejected by others.

Pragmatism

Some parents are most anxious that their children get ahead in the world, which to them means getting the skills that will provide a good job and the means for advancement. Impractical thinking about the deeper meaning of things is not for them, because while you are doing that others will get ahead of you. In the U.S. more than in Canada this attitude usually goes along with a strong interest in high school sports, because in sports you learn to compete and learn to get along with others, which is important in the world out there.

This pragmatic view doesn't have much patience for the arts or for the kind of reflection that is vital to real Christian education. It sees vocational "shop" courses as more important than history or "man in society." In science courses the emphasis is often more on "learning the facts" than on developing a Christian perspective.

Dealing with the issues

The more agreement there is among a school's supporters on issues like these, the more fruitful and harmonious a school can be. Disagreements on these issues often create tensions which at times lead to

firing the principal, the leaving of some families or of splinter groups of dissatisfied parents, and sometimes even the end of a school.

The people who hold these different views are all Christians, often members of the same church. The differences are not primarily theological but in the area of worldview, though the two are not completely separate. But people who differ on premillennialism or predestination do not necessarily have as much trouble working together at the Christian school as those who differ on discipline or attitude toward movies.

The perils of worldview difference will always be with us. We can help ourselves by recognizing them for what they are, and by discussing them in a good Christian spirit. To agree to differ is better than not knowing and not facing the differences, because then you seem always to be tripping over hidden wires.

You may want to do some reading and perhaps have some group discussion of Christian worldview issues. A good place to start is with the book *The Transforming Vision: Shaping a Christian World View* by Brian Walsh and Richard Middleton, and *Creation Regained: Biblical Basics for a Reformational Worldview* by Albert Wolters.

Assignments for the late 80s

Should the Christian school hire a divorced teacher?

Bert Witvoet

Boards and ed committees may well want to take a closer look at their hiring policies, especially within the context of a social environment that is showing a breakdown of traditional life styles and is insistent on the rights of individuals.

Whether we like it or not, we have to face some difficult issues. One of those revolves around the hiring or keeping as teacher a divorced or separated person.

The topic is relevant since marriage breakdown is occurring ever more frequently, also in Christian circles. In addition, the question of what the Canadian Charter of Rights and Freedoms will allow in the area

of discrimination places this matter in the foreground.

The following study comes up with some background thinking and criteria which may be useful to the Christian school community as it faces the question "Should we hire a divorced or separated person?"

Two concerns

There are two things that seem to work against each

other in this kind of discussion. On the one hand, no one can deny that a teacher is a role model. We cannot overlook the importance of a teacher's lifestyle. Having a divorced person teach in our school may signal to students and the surrounding community that divorce is okay.

On the other hand, there is the need to watch against becoming a society that becomes self-righteous and is governed by images and externals, forgetting that we are all sinners saved by grace. Sometimes great sinners become great preachers and teachers!

Perhaps we must focus on a person's present rather than former lifestyle. Being divorced can be a condition that is the product of a former lifestyle.

Good standing

Having sinned is not the same as living in sin. There may be repentance and a turning away from a previous lifestyle. The church would be in the best position to attest to such repentance. But a personal interview might also bring that

out. A divorced person should not necessarily be a *persona non grata*.

It would be important for an education committee to determine that a person is a confessing member in good standing of a church. If a

and appreciation for those who by divorce are living the single life so that they may experience the vital spiritual, moral, and social support they need.

It seems that it would not be right to develop a policy that

"It seems that it would not be right to develop a policy that says 'Yes' or 'No' in a blanket fashion to the question of whether a divorced person may be hired."

church has decided that a divorced person may partake of the Lord's Supper, and that church is known to be concerned about a faithful walk before the face of the Lord, should an education committee try to second-guess such a church?

The state of being divorced is a rather complex state. Being divorced is not the same as being a thief or a murderer. A person who was forsaken against his or her will (usually looked upon as the victim) may still have contributed to the marriage breakdown. A person who leaves the marriage (usually looked upon as the perpetrator) is not necessarily the one who caused the breakdown.

What a church has said

Report 29 in the 1980 *Acts of Synod* of the Christian Reformed Church discusses the meaning of marriage and divorce.

It refers to Matthew 19, which says, among other things, that God means marriage to be a permanent relationship, and that divorce is sinful, except when there is persistent and unrepentant unfaithfulness on the side of the other partner. Remarriage after such a necessary divorce is not to be condemned either.

The report also refers to 1 Corinthians 7:10-16. This deals with a marriage between a believer and an unbeliever. If the unbeliever does not want to continue the marriage, the believer is free from the marriage. (Note, an unbeliever can be an unbelieving, erring church member, in some instances.) The report does not decide between two conclusions that have been drawn: 1) A deserted person may not remarry; 2) such a person may remarry.

Another point in the report says that the church ought to exercise formal discipline only "when there is disdain for the biblical teachings and when unrepentance is beyond doubt. Marital breakdown and divorce does not by itself mean loss of church membership." The report further counsels that the church must "maintain within the life and work of the church a place of acceptance

says "Yes" or "No" in a blanket fashion to the question of whether a divorced person be hired. Every individual application must be judged on its own merits. What we can do is establish some criteria that could be applied:

a) The applicant should be willing to give an explanation of why he or she is divorced.
b) The applicant should acknowledge that God does not approve of divorce and that He calls on all married persons to remain faithful to their vows.
c) The church which holds the membership of the applicant should be asked for a statement that the applicant is a member in good standing.

d) The committee should be satisfied that the present perspective and lifestyle of the applicant is sound and will promote faithful discipleship among students.

e) In the event that the applicant is separated rather than divorced, the procedure should not be all that different.

f) In the event that the applicant is a single parent who was never married, again the procedure should be fairly similar, except that the interview should deal with why the applicant did not marry and what the applicant's view of premarital intercourse is.

g) In all cases, the education committee will, as a matter of course, ascertain the spiritual, emotional, mental and physical fitness of a given applicant by means of interview questions and answers and by means of references and records. The school cannot merely go by what church membership is like.

Legal questions

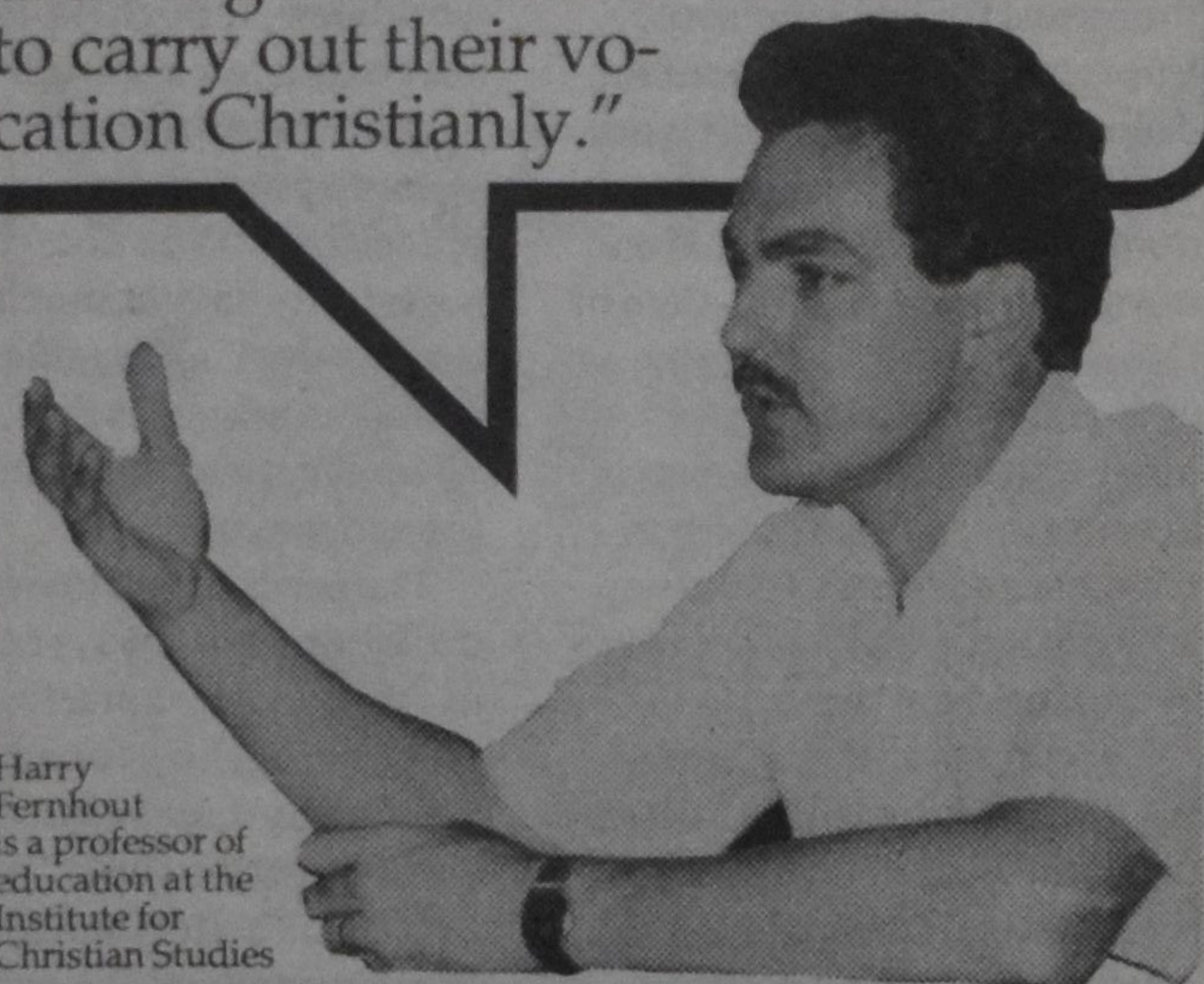
We may well be in violation of the Charter of Rights and Freedoms of the provincial codes if we refuse employment on the basis of marital status. Legal opinion could be sought here. We can refuse employment if the perspective or present lifestyle is in conflict with our stated aims. However, the conditions of being divorced may not qualify as a reason for refusing employment.

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Harry Fernhout is a professor of education at the Institute for Christian Studies

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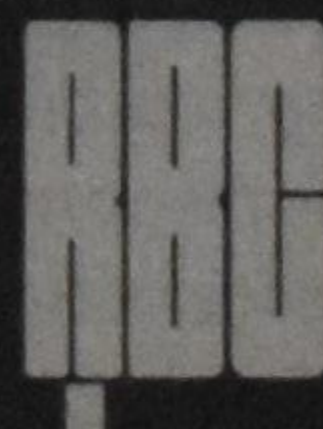


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Education 87

Do schools understand their task?

Gerald Vandezande

The following article highlights the social and economic responsibilities which the school should teach as part of its overall curriculum. It does not deny the validity of many other things going on in the school.

Schools should be institutions where people become wise; where they are educated for discipleship and servanthood; where they learn the way of wisdom by discovering truth and ways of doing the truth.

Teachers should teach and students should study, so that they will know the truth more deeply and learn how to act more truly in marriage, at home, at work, in the market place, as spouses, parents, neighbours and citizens.

Found wanting

I said "should," because I am not sure that our educational institutions — and that includes Christian schools of all kinds, at all levels, as well as theological colleges and seminaries — recognize the central purpose of their existence and the full scope of their responsibility, namely to equip people for responsible service.

If they did, they would work harder at providing the insight

and training needed so that graduates can be prophetic practitioners of wisdom and effective servants of righteousness when they pursue their respective vocations in the society. If they did, they would do their utmost to present students with alternative views and ways of life, with different perspectives on work, technology and the economy. If they did, they would develop more courses and seminars aimed at enabling our future decision-makers to go beyond the confining ideologies of our time and offer liberating choices for responsible living. If they did, they would make community needs a focus in their curriculum.

It would be useful to find out which Christian institutions offer regular courses that systematically expose the false premises and phoney dilemmas posed by capitalism and marxism, by individualism and collectivism, by conservatism, liberalism, and pragmatism,

and that, at the same time, carefully articulate the healing perspective of the gospel as it speaks to economics, politics and other aspects of life.

Too controversial

It would also be helpful to know which schools have made it a point to work through the major statements issued by various church bodies on abortion, the arms race, capital punishment, equality, divorce, human rights, pornography, and poverty.

Would it surprise us to discover that the most "religious" study programs major in discussions on "moral" issues, such as abortion, capital punishment, divorce and pornography, but that they do not deal with "social" issues, such as the arms race, equality, human rights and poverty? Many Christians consider social issues to be either "too controversial" or "non-religious," because they equate moral concerns with religion and social problems with politics. And why do some "religious" study programs primarily deal with "social" problems, such as the arms race

and poverty, and avoid "moral" problems, such as abortion and pornography?

It has been said: We must not mix religion and politics and we must not be too critical of capitalism and individualism, for then we might upset some of our "conservative" supporters and not get the support we need to maintain our "conservative" image. Alternatively, it has been said that we must not mix religion and morality and we must not be too critical of Marxism and collectivism, for then we might upset some of our "progressive" supporters and not get the support we need to maintain our "liberal" image.

Such misleading statements are indicative of an unbiblical view of life and religion and unworthy of schools that officially confess the life-embracing authority of the Good News and the life-renewing redemption of Jesus. This refusal to educate both the students and the supporting constituency in the wisdom of the Word is a shocking abdication of institutional responsibility that abets the very secularization of life which the gospel challenges us

to address and overcome.

The sooner our educational programs come to grips with the idolatries and ideologies of our time in the light of the gospel, the easier it will be for Christians to demonstrate some of the healing power of God's Kingdom and its righteousness in their economic thought and action. Teaching, like preaching, must concentrate on articulating the Good News and advocating a good, new way of living. It may never limit its witness to "moral" or "social" injustices. They equally violate God's Word for responsible living.

Gerald Vandezande is Public Affairs Director of Citizens for Public Justice. The above article is part of a paper to be presented at the Christian Faith and Economics Today Conference to be held in Vancouver at Regent College.

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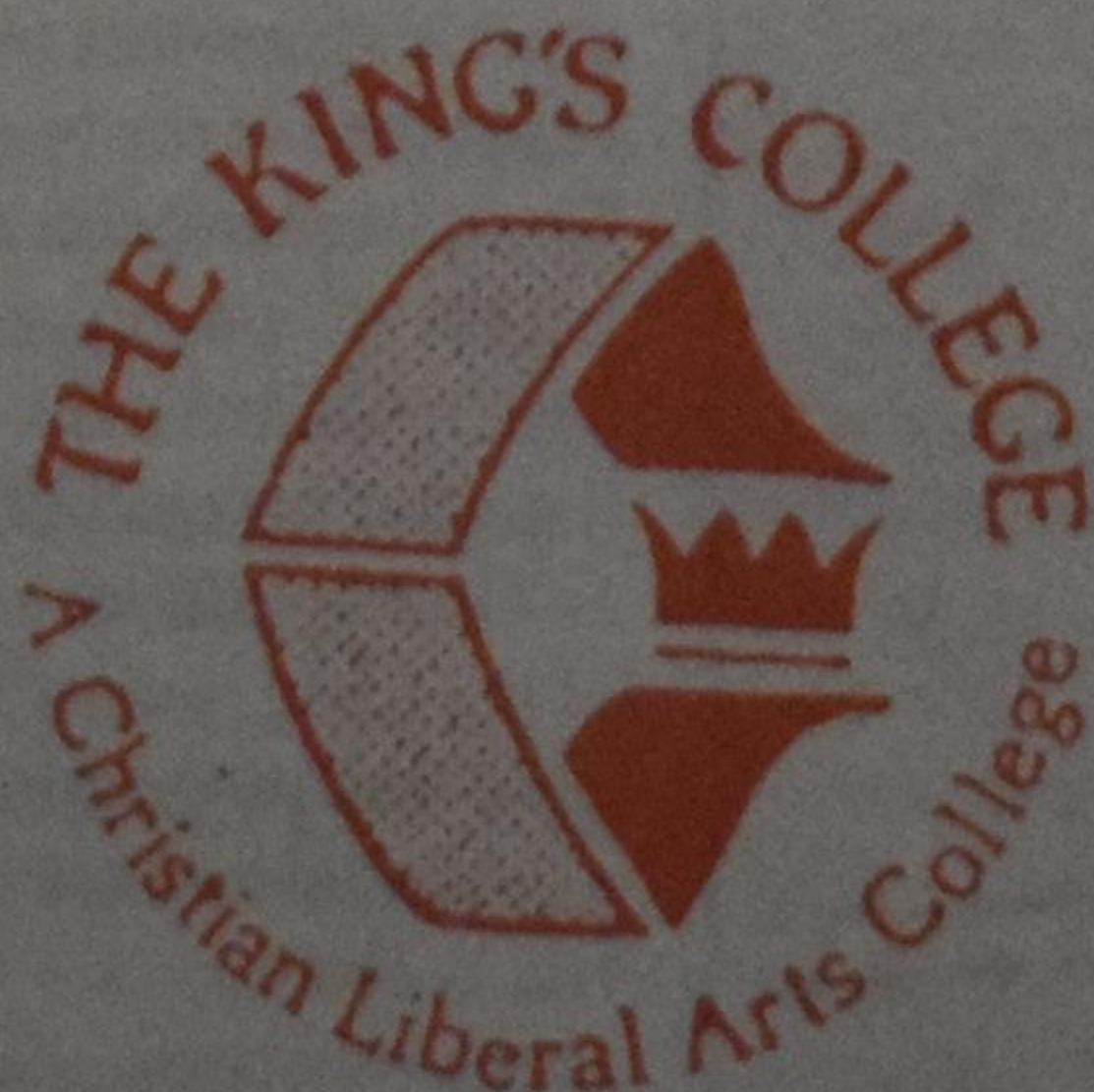
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Assignments for the late 80s

Christian school textbooks: misplaced priority

Adrian Peetoom

The Canadian Christian Education Foundation, Inc., recently invited us all to attend one of nine educational rallies to promote the cause of Christian textbooks. In one series Dr. Joel Nederhood spoke on the topic of "Don't Gamble with Education and Textbooks." In the other Rev. John Hellinga addressed the topic: "Workers without Tools" — "Schools without Textbooks."

If indeed textbooks are as essential to schooling as these speakers indicate by the wording of their topics, then Christian textbook writers and publishers need a vote of thanks for their work. But I want to take issue with this priority. I think that all textbooks should be banned from primary grades. Furthermore, I think they should be phased out of elementary schools.

Finally, if they are necessary in junior and senior high, they should be handled the way we handle power saws: we may need them on occasion, but we need to take lots of precautions so that we won't get hurt. In short, far from considering textbooks essential "tools," and Christian textbooks *not* a gamble, I consider them detrimental to children, teachers and learning. Even, and especially, in Christian schools.

Textbooks for knowledge and skills

Textbooks were invented in the 19th century at a time when schools were thought of as institutions where the knowledge and wisdom of one generation would be passed on to the next. Between the covers of a specific textbook the essential knowledge of a subject was packaged in

language and form thought suitable for a specific age group. At first knowledge was thought of as the contents and rules of a discipline (subject). In the 20th century, the pendulum has often swung to "process," the rules and methods by which students would be able to master the contents of a discipline. For instance, the "old" math sought to pour a lot of math into students' "empty" heads by means of rote learning, while the "new" math aimed at getting students to learn how to do math, and to appreciate it for the rest of their lives.

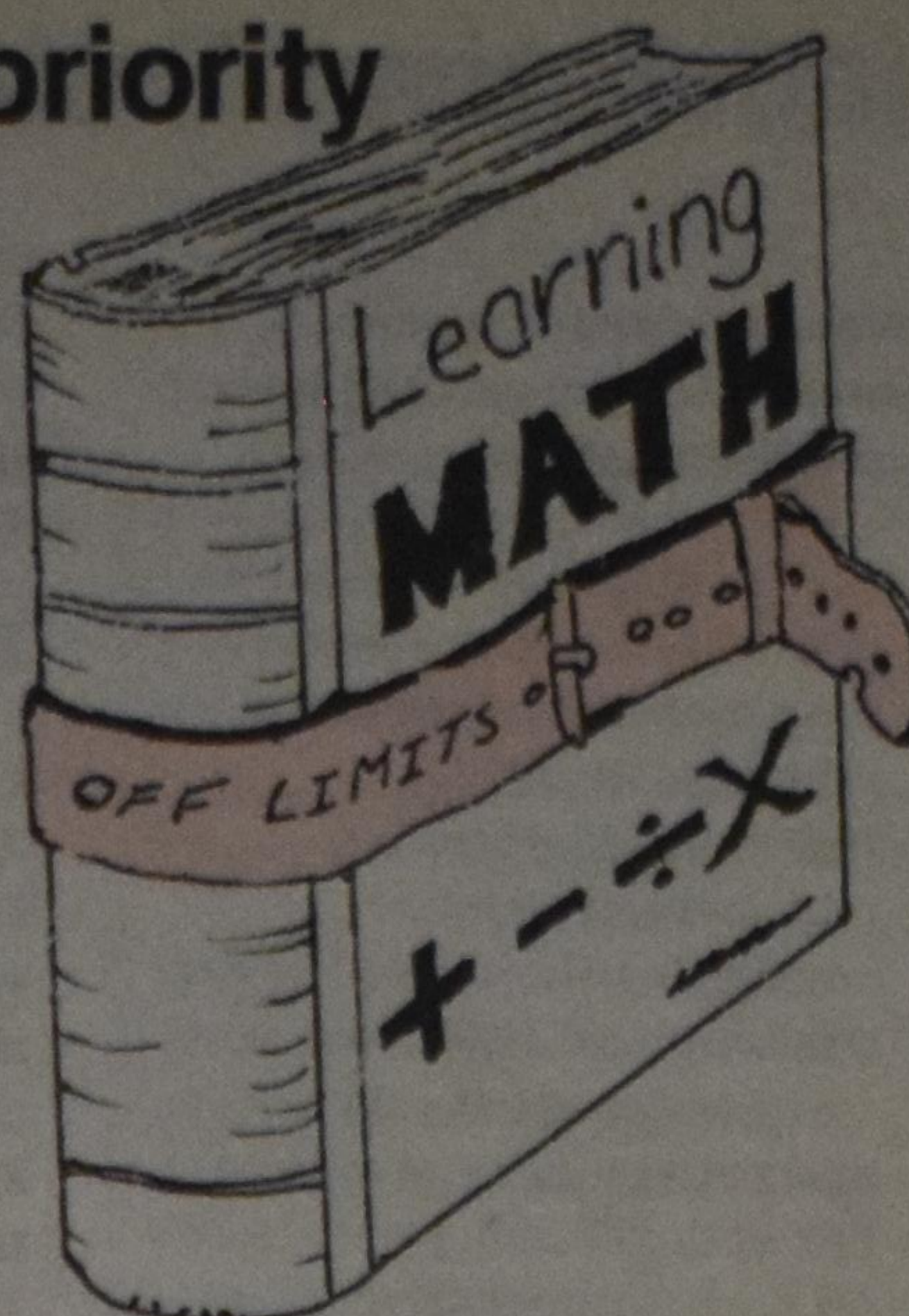
Objections to textbooks

What are my reasons for objecting to textbooks?

First, I simply don't think that schools are places where teachers should ladle the contents of textbooks into the heads of kids. To the extent that Christian school supporters still think about schools this way, I would call them to repentance. The whole notion is a secular idea from a secular age. So I believe that whether or not the content of a textbook is "Christian," its use in Christian schools is to be regretted.

Textbook knowledge irrelevant

Second, the chunks of knowledge contained in textbooks are seldom relevant to the lives children lead, or will



lead. Recently I was present in a high school in Oakland, California, when a teacher spent 25 minutes "teaching" a class of grade nines the difference between "complex sentences" and "compound sentences." For what she was doing the teacher was

competent: patient, respectful of students, reluctant to criticize, persistent. But what a waste! I'm the senior editor in a publishing house, and I have *never ever* needed to know this distinction. Those kids will *never ever* find a use for what they were taught, except to pass school tests. They won't be reading more competently because of their "knowledge," nor will they write any better for it.

The whole lesson was a waste of time. Worse, it confuses kids about the real purpose of school. If that lesson taught anything at all, it taught kids to have contempt for schools that make them learn things that are of no use, now or ever. My observation of that class made this clear: the kids liked the teacher, and did their utmost to make her feel successful. But they had no interest in learning the difference between these types of sentences, and they played a beautiful charade. And I suspect that the teacher knew it, but would not know how to break out of a model of schooling both outmoded and discredited.

Alternatives to textbooks

Third, there are alternatives to textbooks. For instance, more and more teachers opt for "trade" books, "ordinary" books not produced because authors had something to teach, but because they had something to say. And more and more teachers spend a lot of classroom time getting students to talk about what they know about a topic, because they know that open sharing is an effective way of getting students to find out more and more about that same topic. The students then go out and find the materials they need to answer their *own* (not their teachers' or textbooks') questions.

It is hard to teach without textbooks, without a convenient clump of knowledge and skills gathered by someone else, and without an accompanying teaching guide that will suggest what to say during a lesson and when to say it. Even harder are the changes you then need to make in your views of knowledge, skills, children, learning, the role of the teacher, classroom organization. Come to think of it, it takes exactly the kind of daring, inventiveness, sense of pedagogy, and love for kids with which the rhetoric of Christian schooling is so filled.

I think our money and effort would be better spent on teaching Christian teachers to teach without textbooks, then on preparing new textbooks.

Ideas are crucial

Richard Poortenga

It would seem that we live in a world where the seeds of several decades of secular humanistic thinking are suddenly bearing fruit. One can see, almost daily, new evidence of these non-Christian values developing into the policies and practices of our society.

As never before I am aware as a Christian teacher that the values and aspirations which we are trying to instill in students in Christian schools are in stark contrast to what the students witness on TV, and what they will have to contend against as they study further,

and as they mature to take their place in society.

Sometimes I wonder if our children will see the problems clearly, because I question whether they have seen their parents and most fellow Christians concerned about the same things. Or will they think, after they graduate, that the positions of their former teachers were an aberration of some particular individual?

Do we, for instance, agree that the increasing scandals in government and the crime in our streets are the natural results of the teaching that man

is an animal who has to shape his own values, one who is not responsible to any God who sits as judge of his actions? Are the quick rise and the vehement, radical demands of the animal rights movement what one should expect in a society where people reject the norms which God has given in the book of Genesis regarding these things? Is consistent acquiescence to further abortionist demands what one should have expected from those who regard traditional Christian ethics as something akin to the fundamentalism of the Ayatollah?

Maybe you missed seeing Christian ethics dismissed that way on a recent edition of the CBC "Journal" which dealt with the problem of the erosion of ethics in our society. People clearly recognize that things are becoming rather immoral, and all kinds of suggestions ranging from university ethics classes to ethics counsellors for politicians are being sought as solutions.

But the whole idea of trying to live by the Ten Commandments or the norms expressed in the New Testament are dismissed with a laugh. All the more reason that we Christians must work together to teach our children — God's children — the ways of the Lord, and to call both wayward individuals and a sick society back to the Lord and to His Word.

If we will not act as salt with real vitality today, our children could well be living in unparalleled tribulation tomorrow.

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Richard Poortenga is the principal of the Saskatoon Christian School.

Adrian Peetoom is an education writer and is senior editor of Scholastic Books.

Education 87

Teaching Christianly: another look

John Van Dyk

Without a doubt we Christian teachers want to teach Christianly. I have yet to hear a Christian teacher support the suggestion that the Christian faith is not relevant to his or her teaching task. What it means to teach in a distinctive Christian way, however, is another matter altogether.

In a recent survey of some 250 teachers I asked the question: What, in your opinion, does it mean to teach Christianly? The answers were surprisingly diverse. Particularly striking was that what one teacher considers to be central, another teacher regards as unimportant or peripheral. Clearly there is little consensus about just what it means to teach Christianly.

One reason for this diversity is that opinions about the goals of Christian education differ. To some, a Christian teacher's task is to produce solid, steady church members. Others stress academic excellence. Still other teachers see the development of individual potential as their highest calling.

The central goal

Although these are laudable

the presence and will of God. Then, walking in the authoritative presence of the Lord, the disciple follows in committed servanthood. And servanthood itself comes to expression in caretaking and peacemaking.

Three functions

Distinctive Christian teaching, then, aims at knowledgeable, competent, and confident discipleship. (cf. II Cor. 3:3-6) Such teaching, I propose, consists of three functions which I currently call guiding, unfolding, and enabling.

By modelling the Christian life and by the exercise of appropriate discipline and encouragement, the teacher guides the student into the ways of discipleship. Unfolding refers to the process of

material and pedagogical methods carefully, and try to design the kinds of educational guiding and unfolding experiences that will provide optimum opportunity for enabling to occur.

Creative suggestions

Can this be done? Indeed it can. Recently I travelled, along with John Vanderhoek, educational co-ordinator of the Society for Christian Schools in B.C., throughout British Columbia to do workshops in Christian schools. We asked the teachers to respond to our guiding/unfolding/enabling model by writing down ways of redesigning classroom instruction such that enabling in discipleship can occur.

I took these writings — nearly 200 of them — home with me for study and tabulation. They are filled, not unexpectedly, with all sorts of creative suggestions for effective enabling.

It goes without saying that no teaching design, no matter how creatively constructed, can guarantee successful enabling.

As the old adage has it, we can lead a horse to water but we can't make it drink. All we as teachers can do is plant and water and cultivate; it is God who grants the increase. (cf. I Cor. 3:6)

This does not mean, of course, that we need not pay

"As the old adage has it, we can lead a horse to water but we can't make it drink. All we as teachers can do is plant and water and cultivate; it is God who grants increase."



John Van Dyk leads a workshop at Dordt.

attention to what we are doing. On the contrary, the Christian teacher will continuously reflect: Is my guiding and unfolding of an enabling character, or does my teaching in fact *disable*? Do I see my students as disciples, or as mere empty-headed receptacles? Do I see my classroom as a workshop in redemptive

enabling or as just a room full of kids?

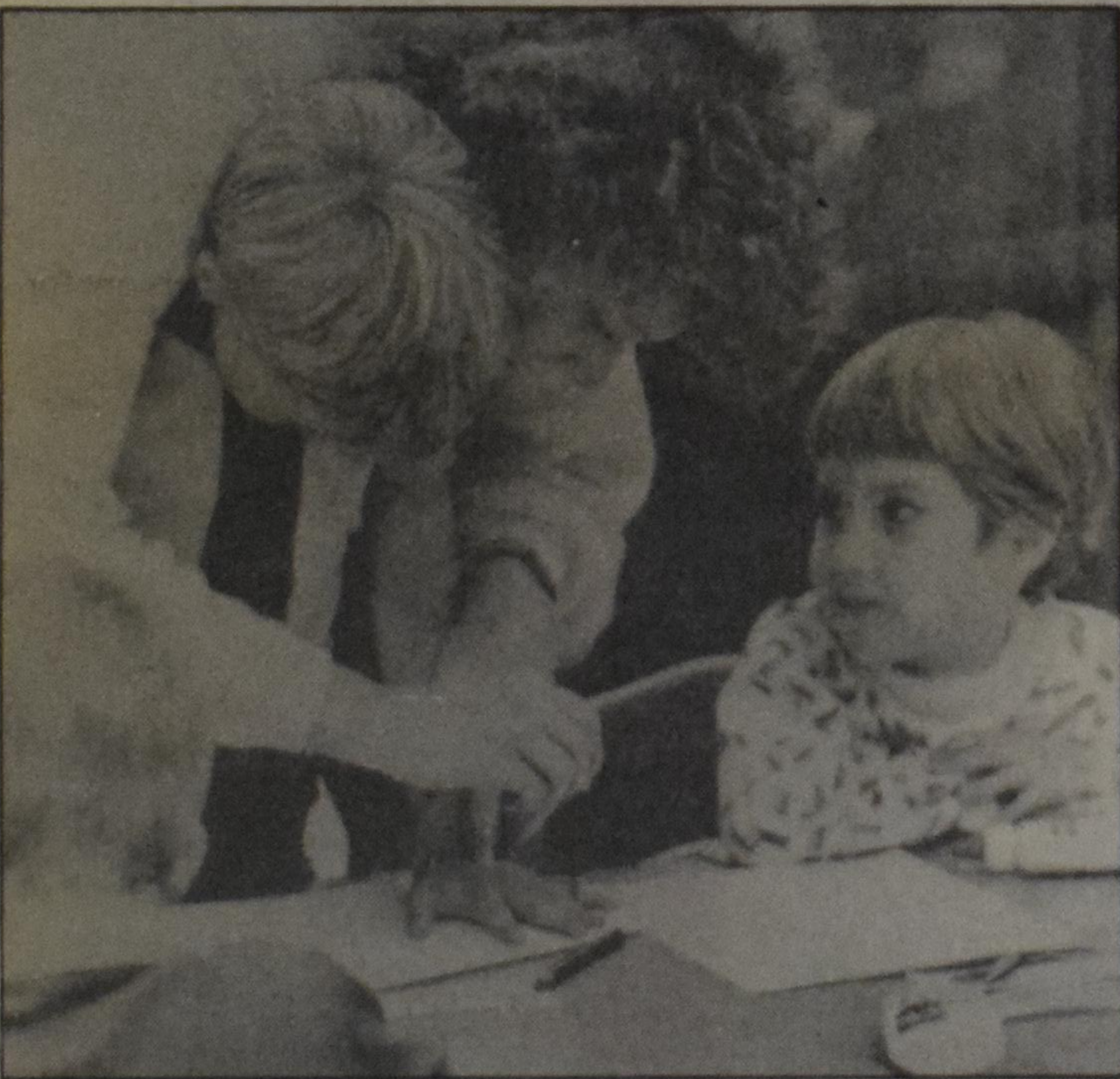
Questions such as these lie at the heart of Christian teaching. They provide the pulse beat, as it were, for all teaching strategy, classroom management, and curricular decisions.

Self-examination of this sort, along with a prayerful attitude to our task, an attitude which invites the Lord to walk along with us into our classrooms, cannot but enhance our Christian teaching effectiveness and will ultimately benefit our entire society.



John Van Dyk

Dr. John Van Dyk is Professor of Philosophy and Director of the Center for Educational Services at Dordt College, Sioux Center, Iowa.



Dordt student practises teaching.

and important goals, they surely cannot constitute the central, overarching purpose of Christian teaching. The scripture points to a larger goal. It speaks about training up the child in the ways of the Lord. (Prov. 22:6; Eph. 6:4) It tells us that our teaching must lead to works of service. (Eph. 4:11,12) These and other biblical givens point, it seems to me, to discipleship. Christian education is education for discipleship. But what is discipleship and how do we teach it?

The core of discipleship lies in the Old and New Testament two-dimensional perspective of hearing and doing. A disciple hears the Word of the Lord and responds in love and obedience. Such hearing, by the way, is not a matter of the ears only, but of the heart as well. Such hearing refers to a deeply attuned awareness of

disclosing what the student does not yet know or cannot yet do. The Christian teacher, through the use of effective curricular material, discloses to the students God's creational design, the distortions brought about by sin, and the possibilities for healing and redemption.

Such guiding and unfolding must lead to enabling for discipleship. Indeed, distinctively Christian teaching is guiding via unfolding towards enabling.

It needs to be emphasized that such enabling in discipleship ought to be the goal of every classroom, no matter what the level or the subject.

The task of enabling, therefore, cannot be left to counsellors or Bible teachers, nor restricted to off-campus service activities. Consequently Christian teachers will want to examine their curricular

A parental perspective on Christian schools

Bruce and Mary Luimes

God has really blessed our family in the last two years! When the Saskatoon Christian School opened four years ago, we put the possibility of enrolling our children far back in our minds. We just accepted the fact that we could not afford it, and we weren't unhappy with the public school system.

As the second year of the school was in progress, we really started warming up to the idea of Christian education for our children. The families who were sending their children had nothing but good things to say about the rewards they were experiencing from the school. Their struggles didn't seem like struggles, but rather like steps

in faith. This was something we really warmed to.

We started making this a matter of prayer, and God surely answered our prayers quickly! Our ears started opening to all the positive things that were happening, and it didn't take us long to send away our enrolment forms. It was really satisfying and exciting to take that step.

From there everything fell into place, even better than we expected it would. Our financial circumstances improved in a number of small but significant ways. We really knew through all these signs that God had really blessed our decision.

The last two years have been

very different. Our children come home with such beautiful songs and prayers on their lips and in their hearts that we feel the rewards continually. Our anticipated struggle has not been a struggle but a big step in faith and a closer walk with God!

We would really like to encourage anyone who has ever considered or is considering Christian education for their children to make it a matter of sincere prayer. Through these prayers, may God open all the windows and doors for you as He has done for us.

Reprinted from the Saskatoon Christian School Reflections, Feb. 1987.

Assignments for the late 80s

Are we getting our signals crossed?

Daniel J. Walcott

Once there was a father who wanted the very best for his son, Jeff. In fact, this dad worked overtime to earn enough to pay tuition at a Christian school where his son could receive, among other things, a good moral education. The sacrifice was not small, but the father was convinced that no sacrifice would be too great.

When Jeff turned 12, his dad bought a stereo for him to play in his bedroom. Dad thought it was time to give the young man some freedom, letting him choose his own music. There were some rules, of course, but

as long as the music was not too loud, Jeff was free to listen to whatever he chose.

Jeff's parents were amused for a while with the titles of the tapes Jeff brought home. He had tapes by Judas Priest, Madonna, Motley Crue, Prince, and AC/DC. Jeff was pleasantly surprised when his dad even bought a tape by The Dead Kennedy's from his Christmas list. And Jeff did obey the rules. He never turned the stereo up too loud when his parents were home.

When Jeff turned 14, his parents had another surprise for him. They subscribed to cable television and also to one

of the premium channels. This was great; they could watch movies at home instead of paying high prices at the theatre. Of course, Jeff's parents told him he was not to watch R-rated movies when they weren't home.

When he turned 17, Jeff talked his dad into buying a VCR. This was good reasoning since he would no longer be a slave to television. Now he could be gone on Thursday nights and still catch *The Cosby Show* later. What soon became more fun than taping shows off the air was renting movies. And what a selection he has seen.

Occasionally Jeff's father



becomes upset about the type of education that Jeff receives at the Christian school. He hears stories of troubled teenagers who are experimenting with sex and drugs, and he wonders why the school isn't cracking down a little harder.

The story of Jeff makes us think what are our children really learning? Are our kids receiving the best Christian education possible from the church and the Christian school? As a Christian educator, I am disturbed by the amount of non-Christian "education" our children receive every day in their own homes. Take just one example. Twenty years ago many Christian parents disapproved of their children going to the "worldly" movie theatre; today many of our children are watching, in our own livingrooms, movies that would have been censored then.

I was following my uncle home from church one Sunday, when I noticed he put on his right turn signal every time he wanted to make a left-hand turn. When we got home we discovered that his new car had faulty wiring. The fact was, he had put on the correct directional signal, but the message he sent and the one the wire sent were not the same. I believe we are often doing the same thing to our children.

I wouldn't ask parents to ban all of the popular media — even if that were possible. I am simply asking that as Christians we constantly try to provide our children with a consistent, discerning, Christian environment as they struggle to grow up in a difficult world.

Daniel J. Walcott teaches in the Bible department at Holland, Michigan, Christian High School. Reprinted with permission from the March issue of *Christian Home & School*.

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Two ways of discipling

Bert Witvoet

We were sitting next to each other at one of these hostess suppers put on for the benefit of a local outreach ministry. She was a Baptist lady. Her husband and my wife were sitting across the table from us, out of earshot from us when the din of voices and the sound of eating utensils was at its normal level. The conversation between her and me drifted to our respective families.

All our children

All her children, who were grown up now, had attended the area public school. It had been a conscious decision on the part of her and her husband to have their children educated in a secular setting where the Christian influence could still be felt in some of the teachers and some of the peers. In addition, the exposure to others would test the faith of their children.

The parents had been much in prayer on behalf of their children. Two of the children had gone through a period of rebellion, when religion was considered Sunday stuff, but all of them had come through the experience becoming vital Christians. Some even went

into mission work.

I told her that all of our children had attended or were attending Christian schools. That it was a conscious decision on the part of my wife and myself to have the children instructed by Christian teachers using a Christian curriculum.

All of our children have shown a desire to serve the Lord, those who are of age having made profession of their faith. Some of them are involved in the work of Christian organizations.

It struck us how in both families the Lord had blessed the work of the parents, and how in both families the outcome had been much along the lines of how the parents had shaped the course of their children's upbringing. We concluded that the matter of children being believers in Christ had more to do with the influence of the home than of the school.

This is not to say that for children to become disciples is an automatic thing, nor that when they turn against the Lord the parents are to blame. Rather, it is an indication that modelling and instruction in the home are the most

fundamental influences a child will ever experience.

The way of the Lord is so right that when parents, even in a fallible and fumbling manner, walk that road faithfully, it will be hard for children to reject that way. This is the blessing of covenant living. God is so faithful that believing parents can make a lot of mistakes and still look good.

A matter of 'kind'

Making disciples of children, then, is neither an argument for nor against the Christian school, or the public school, for that matter. The question of schooling has more to do with the *kind* of disciples we want our children to be.

There are some advantages to following the course that our Baptist friends at the table had taken. Their children had developed a strong sense of evangelizing and of witnessing. They had plenty of contacts with unsaved people and they moved fairly easily among them.

It was clear that they would be less well equipped in helping a society think through fundamentally, in a Christian way, what it is that underlies

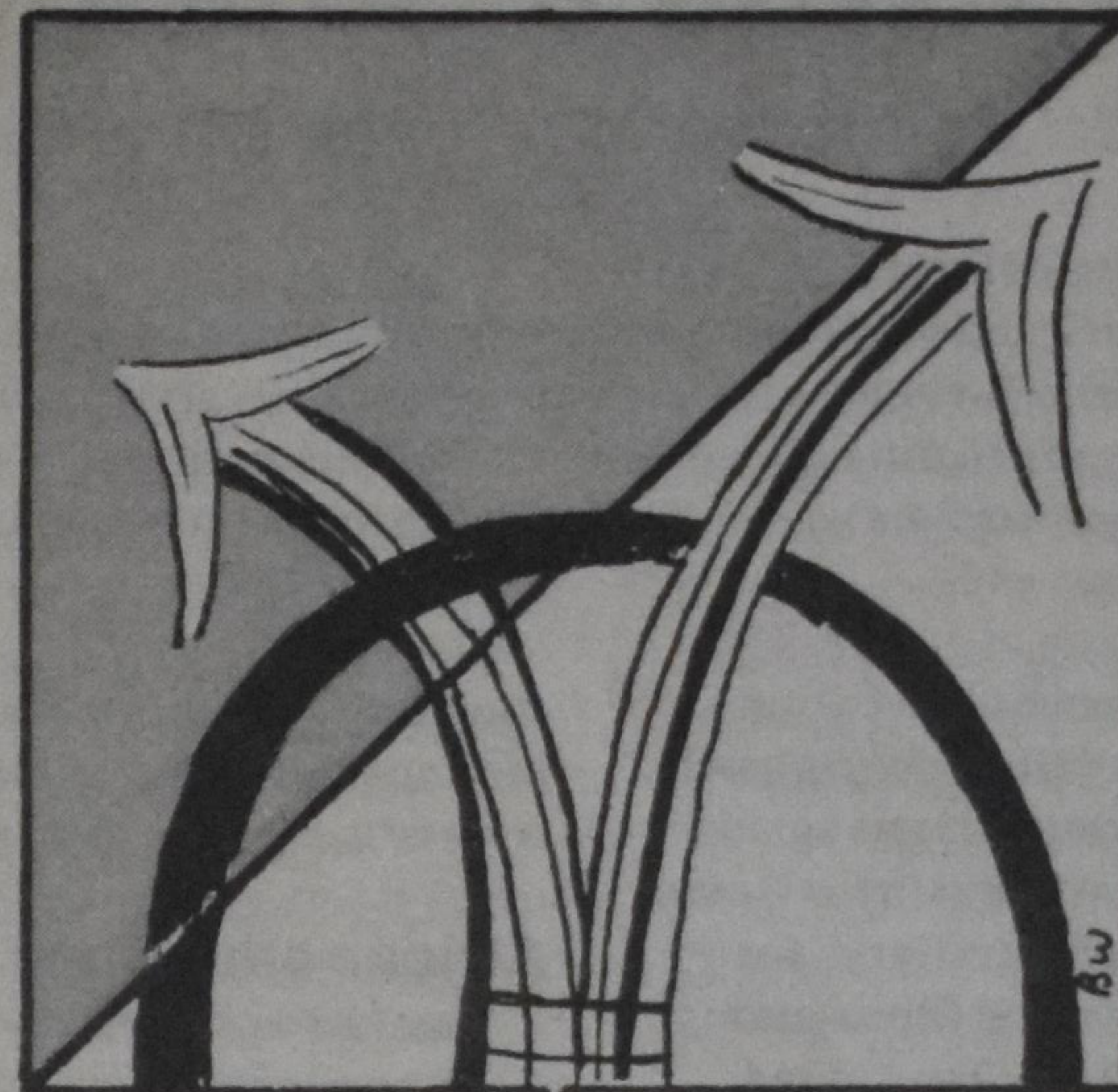
some of the most influential practices and policies operative in that society. They would be more interested in saving souls than they would be in re-directing the culture in which these souls breathe.

Our Reformed inclination is to pay attention to what gives shape to our society. We talk integration of faith and learning, faith and unionizing, faith and governing, faith and repairing. We attack principalities and powers ... and we pay lip service to saving souls. Within our own circles it is hard to find a combination within one person of a passionate interest in culture and souls.

It struck me, after our

mutually enlightening talk, that the children brought up in each tradition had something to offer to each other and something to unlearn. Too bad that her children never had the opportunity to taste a curriculum that takes God and His Word seriously. Too bad that our children never had the opportunity to develop a sense of rootedness in their neighbourhood and to acquire a facility in witnessing.

I hope that our children and their children will have a chance to meet each other and that they will find hostess suppers as enriching and helpful as I did the time I shared "family talk" with my Baptist friend.



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Feature

For I was a stranger and you sheltered me

A report on the world refugee situation

Marguerite Witvoet

A recent Reformed Press Service release examines world policy on the relation of church and state concerning refugees, and the manner in which this policy is being carried out in various countries around the world. The following uses information from that release.

The Geneva Convention stipulates that no person can be forced to return home against his or her will. But in the United States and Switzerland, for instance, forced deportations have occurred. The United States, on friendly terms with the governments of El Salvador and Guatemala, refuses to define refugees from those countries as "political," although it always holds out a welcome mat to people fleeing from nations with Marxist governments. In Switzerland, the government is friendly with the governments of Zaire, Chile and Sri Lanka, and so refugees from these countries have been and are threatened with being deported.

This is how the state determines who the refugees are and how they should be dealt with. But how does the church regard refugees?

Church as sanctuary

In the Middle Ages, the church in Europe often was used as a sanctuary for fugitives of the state. Temporal powers recognized the jurisdiction of the church. There was an agreement between the state and the church: a person could take refuge in a church or monastery and be safe from seizure and violence. At the same time, the person and his accusers would negotiate on a just solution.

Today, the church's authority is disputed. For Reformed churches especially, the relationship between church and state varies with each nation and each church. Churches in developing countries are faced with the largest number of refugees. Churches in Europe and North America are also facing the problem of whether or not to break the law of their land in order to be obedient to the law of God.

The following examples

show how churches in countries around the world deal with the issue of sanctuary/asylum.

African situations

Late last summer, the Lesotho government was accused of employing death squads to kill or terrorize refugees from South Africa associated with the anti-apartheid organization, the African National Congress (ANC), banned by the South African government. No longer harbouring such refugees (an agreement

In Kenya, the concept of refugee differs from conventional notions presented in United Nations' documents. Anyone can enter Kenya, but not everyone can work at jobs that pay a living wage. Without proper documentation, refugees are legally able to perform menial tasks if they choose not to seek citizenship or working papers. Kenyan churches, then, are not so much confronted by outlawed persons seeking sanctuary illegally in Kenya, but by persons whose primary needs are psychological and economic.

Asian samples

From a South Korean pastor comes another understanding of refugee. He offers an

World refugee populations

Europe		677,000
Canada		353,000
USA	17%	1,000,000
Australia-New Zealand		93,500
Middle East		2,100,000
Africa*		2,930,200
Pakistan-Iran		4,400,000
South Asia		286,900
China		179,800
Papua-New Guinea	83%	10,900
Central America		332,200
Caribbean		8,000
South America		22,000
Other countries (in Asia, Africa, Latin America)		109,900
Total refugee population	100%	12,503,400

*Not including persons assisted under the UNHCR special appeal for emergency needs in Africa.
Sources: UNHCR, UNRWA 1985



Children in a refugee camp in Honduras.

Photo: Christian Herald

between South Africa and Lesotho was reached in January 1986), it seemed the Lesotho government went one step further to harass and kill refugees associated with the exiled movement.

When the World Alliance of Reformed Churches (WARC) protested such treatment, the Lesotho Evangelical Church (a WARC member) supported claims by the Lesotho government that no violations of human rights had occurred and no violence committed upon the refugees. It was later confirmed by the South African Council of Churches that violations were taking place.

example of an internal refugee situation arising under dictatorial or one-party rule: A theological student belonging to a very conservative Presbyterian Church in South Korea set fire to the American Cultural Centre in Pusan. He was protesting against the American military's alleged complicity with Korean Army Commando units in the Kwang-ju massacre of 1980, in which more than 2,000 men, women and children were slaughtered. The student was a member of a movement to force the Korean government to admit its authorization of the killings and the American military's acquiescence.

During the fire, two students burned to death. The theological student fled from Pusan to a distant town, Kwong-ju, and sought refuge in the Roman Catholic Cathedral there. Reminiscent of the role of the medieval church in providing sanctuary, the priest gave asylum to the student, sheltered him, and persuaded him to surrender to the authorities, saying that his moral position was right but the action he took, wrong. The student did as the priest bid and surrendered to the police. In turn, the police arrested the priest, charged him with harbouring a criminal, and sentenced him to three years in

prison.

Korean law distinguishes between political dissidents and criminals. Political dissidents are defined as refugees under the law and thus may seek asylum in a church. Criminals are fugitives from justice who must be given up to the law.

According to the Korean pastor who tells this story, the problem is that a dictatorial regime can make refugees and/or criminals out of anyone it pleases in order to preserve its own power. Anyone can become a criminal or refugee overnight, making it difficult for churches to come up with a consistent policy for providing sanctuary.

European problems

Perhaps the most widely publicized conflicts between church and state on the issue of sanctuary/asylum in Europe are those in Switzerland. (England, The Netherlands, Germany, Belgium, and France are also facing similar problems.)

One problem involves the government's selective understanding of who is a refugee and who is a criminal. The deportation of 59 Zairians last year from Switzerland, one early Sunday morning, with no forewarning by Swiss authorities, caused a furor among the Swiss who justifiably pride themselves as historically protecting refugees. Since November, 1986, a similar situation has arisen over the Tamils, refugees

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Photo: Wereldiakonaat

A cambodian refugee camp in Thailand.

from Sri Lanka. In the fall of 1986, 13 parishes in the canton of Berne gave asylum to Tamil families.

A pastor of one parish, in an act similar to that of the priest in South Korea, informed the authorities that, indeed, the parish was harbouring Tamils. Legal action proceeded against the church, which included the

order to give up the refugees. The church refused. In support of the Bernese parishes, and this one congregation in particular, the Theological Faculty of Berne issued a statement which it presented to the government.

The dispute is still in progress. The Tamils have not been sent back, and what began

as an action among local Christian communities has now grown into an ecumenical movement throughout the country.

North American conflicts

In the United States, the sanctuary movement, an ecumenical movement of

Catholic, Protestant and Jewish local communities, made headlines two years ago when the United States Government brought charges against 11 church workers (clergy and lay) accused of illegally harbouring refugees from Guatemala and El Salvador.

The defense claimed that the government of the United States had broken its own immigration laws and should put itself on trial, not the church workers. During the course of the legal proceedings, the press exposed the fact that government informers had been installed in churches to spy on the worshippers. This act has been considered an invasion of privacy and violation of the First Amendment of the Constitution of the United States. Out of the 11

defendants, eight were found to be guilty.

Recently, on Jan. 30, 1987, Stacey Merkt, a sanctuary worker from the Texas border area, entered the Fort Worth Federal Correctional Institution to serve 179 days in prison for conspiracy to harbour and transport refugees from El Salvador and Guatemala. She is the first sanctuary worker to be imprisoned. The bulletin adds that Stacey is pregnant and due to deliver her first child one week after completing her sentence.

Canada's tightened refugee policies are still in the making. It is too early to know what direction they will take, so it is difficult to say what the reaction of our churches will be. But we will have to deal with it sometime. And when that time comes, what will we do?

The history of refugees since 1975

(From *The Stranger Within Your Gates*, André Jacques, The Risk Book Series, World Council of Churches, Geneva):

1975: Beginning of 10 years of bloodshed in Lebanon. Hundreds of thousands of Lebanese and Palestinians move further inland or leave the country to escape the war and violence.

1975: Western Sahara (formerly Spanish Sahara), promised self-determination, is ceded to Mauritania and Morocco which, in 1976, divide up the land between them; 50,000 people grouped together under the Front Polisario find asylum in Algeria.

1975: Beginning of a mass exodus from the Indochinese peninsula — Kampuchea, Laos and Vietnam. More than 1.2-million refugees resettled between 1975 and 1985.

1975: The white regime of Rhodesia unleashes strong repression against the blacks fighting for independence, resulting in an estimated 250,000 refugees during the period 1975-79. With the proclamation of independence of Zimbabwe general repatriation is organized.

1976: South Africa: following the events of Soweto in 1976 the number of Africans leaving the country due to violations of human rights by the apartheid regime dramatically increases. A new law on interior security extends the power of the white authorities and the forced transfers of the population into "Bantustans" begins with the formation of Ciskei.

1977: Between March 1977 and May 1978 in Zaire the FNLC (Front National de Liberation du Congo) invasion of Shaba formerly Katanga from Angola entailed a "pacification campaign" which resulted in the displacement of about a million people.

1977: Horn of Africa: the campaign of "red terror" in Ethiopia from November 1977 to mid-1978 was followed by a major offensive against the Erythrean forces fighting for their independence; 1977 marked the beginning of an exodus which has continued ever since, and

it is difficult to assess the exact number of people involved.

1978: Nicaragua: during the repression under Somoza and his infamous National Guard, some 50,000 people were killed and 100,000 were sent into exile.

1979: the toppling of the bloody regime of Amin Dada in Uganda causes new upsets for the population; 100,000 of them seek refuge in Zaire and 69,000 in Sudan.

1979: Soviet intervention in Afghanistan causes the largest mass exodus of our time. About five-million refugees are in Pakistan and Iran.

1980: El Salvador: the latent war between the liberation movements and the government seeking to protect the conservative oligarchy finally breaks out. More than 500,000 are displaced and are still in danger. 500,000 seek refuge in Central America or the U.S.A.

1980: In the space of a few weeks more than 120,000 Cubans leave for the U.S.A. following the agreement between Fidel Castro and the North American government. Meanwhile, the number of Haitians to emigrate is on the increase, particularly by sea.

1981: Thousands of Guatemalan Indians cross the Mexican border in order to escape what amounts to genocide on the part of government forces.

1982: Lebanon: in a country already under partial occupation by the Syrian army the Israeli invasion in June 1982 speeds up the process of armed conflict. The Lebanese and Palestinian civilian populations find themselves caught up in the resulting confusion — death, misery and mass exodus ensue.

1983: Sri Lanka: bloody anti-Tamil riots. One thousand dead, 150,000 persons flee to temporary refugee camps. The inter-ethnic conflicts between the Sinhalese and the Tamils, which had been simmering for years, take a turn towards unprecedented violence.

1985: Kampuchea: the Vietnamese army undertakes large-scale operations against areas under the control of resistance movements. New exodus of refugees trapped at the border.



Photo: Wereldiakonaat

A child plays in a Honduran refugee camp.

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Van Stempvoort officiating. Future address: 5 Markham Cresc., Stoney Creek, ON L8J 1P2. VAN ENGEN-TSOUTSOULIS: With thankfulness to the Lord, Mrs. Ge VanEngen and Mr. and Mrs. James Tsoutsoulis are happy to announce the wedding of their children, JANET GRACE and CHRISTOPHER JAMES. The ceremony will take place, D.V., Saturday, Apr. 4, 1987, at 4:00 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton, Rev. H.R. DeBolster officiating. Future address: Dr. and Mrs. C.J. Tsoulis, 200 Bay St., S., #1708, Hamilton, ON L8P 4S4	1962 April 6 1987 "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight." (Proverbs 3:5,6) We rejoice and give thanks to the Lord for His unfailing love shown to our parents and grandparents, as they celebrate their 25th wedding anniversary. PETER and RUTH HOGETERP (nee Muizelaar) Congratulations mom and dad, grandpa and grandma, with love from: Jeff & Chris Hogeterp — Jarvis, Ont. Debbie & Adely Van Benthem; Darryl, Katrina — Hagersville, Ont. Pauline & Vince (boyfriend) — at home A reception will be held on Apr. 6, 1987, at 8:00 p.m. in the Jarvis CRC Fellowship Hall. Best wishes only, please. Home address: P.O. Box 115, Jarvis, ON N0A 1J0 1952 1987 "Not to us, O Lord, not to us but to your name be the glory because of your love and faithfulness." (Ps. 115:1) On Apr. 6, 1987, D.V., our parents and grandparents, HARM and ROELY DEVRIES (nee Moesker) will celebrate their 35th wedding anniversary. We thank the Lord for the love and faithfulness He has shown them and for the love and guidance they have given us. With love from their family: Bob & Trudy DeVries; Melissa, Becky, Amanda — Glen Williams, Ont. Mary & Peggy DeVries; Carla, Ryan — Port-au-Prince, Haiti Harry & Mary DeVries; Timothy, Laura, Marie — Ancaster, Ont. Joyce DeVries & Eduard Van Veenendaal (fiance) — Downsview, Ont. Home address: R.R.#1, Dunnville, ON N1A 2W1	"Thou dost show me the path of life; in thy presence there is fullness of joy, in thy right hand are pleasures for ever more." (Psalm 16:11) On Monday, Mar. 7, 1987, the Lord took home our dearly beloved father, grandfather and great-grandfather, SIKKE HOITING in the 90th year of his life. Predeceased by his wife Jacoba Hoiting on Jan. 24, 1984. We lovingly remember them both. Woodstock: Martha & Fedde Visser; Albert & Teresa, Jacoba & Gaele, Willemine & Bert, Sidney & Toby, Wendy & Clarence, Bethy Ann & Robert, Andrea & Richard (fiance) Woodstock: Klaas (predeceased) & Johanna Hoiting; Sikko & Diane (girlfriend), John & Jane, Linda & John Rexdale: Lies deVries & Jacob (predeceased); Teo & Julia, Jacoba, Florence & Jo Margareth & Bill, Teresa & Eric, Sylvia & Bruce, Anita & Leo (fiance) Oakville: Peter & Henny Hoiting; Margareth & Ebele, Jacobo & John, Henrietta & John, Sidney & June Mississauga: Ray & Willy Hoiting; Linda & Tony, Cobina, Brian & Veronica (fiancee), Brenda & Ed, Richard & Carla, Liz Woodstock: Betty & Hank Horinga; Jacoba & Harry, Jack & Anne (girlfriend), Jenny & George, Martha & Luke, Geraldine & John, Sidney & Evelyn (girlfriend), Liz, Henry, John, Jeffery Woodstock: Siep & Diny Hoiting; Ivonne & Jack, Robert & Ivonne, Richard & Annete (girlfriend), Deby Wellandport: Ann & Bernard Evers; Gerry & Bonnie (fiancee), Clarence & Cheryl (girlfriend), Andrew & Janice, Jacqueline & Ed, Bernice & Jim (fiance), Patricia & Brian (boyfriend) and 60 great-grandchildren. The funeral service was held on Mar. 12, 1987, Maranatha Chr. Ref. Church, Woodstock. Rev. P. de Haan officiating. Above all he loved the kingdom of the Lord. Home address: H. Horinga, R.R.#4, Woodstock, ON N4S 7V8 Op maandag, 9 maart 1987 heeft de Here tot Zich genomen in Zijn Heerlijkheid, SIKKE HOITING in de gezegende ouderdom van 90 jaar, weduwnaar van Jacoba Hoiting. Onze vereniging bewaart in dankbare herinnering de vele jaren van zijn getrouw deelnemen aan ons werk, en betuigen onze hartelijke deelname en meelevens met de familie. "De Jeugd van Vroeger," Woodstock, Ont.	Safe in the arms of Jesus. On Saturday, Feb. 28, the Lord suddenly called home our dear daughter, MARSHA COLYN (nee Leest) in her 25th year. Dear wife of Walter Colyn. And their daughter, JACQUELIN in her fourth year. Walter Colyn, R.R.#2, Cookstown, ON L0L 1L0. Grandparents: Mr. and Mrs. Bob Leest, R.R.#4, Cookstown, ON L0L 1L0 and Mr. and Mrs. John Colyn, 24 Doner St., P.O. Box 248, Alliston, ON L0M 1A0 Funeral service was held on Wednesday, Mar. 4, at the Chr. Ref. Church of Alliston. Rev. John Van Dyk officiating. Andijk Waterdown On Mar. 5, 1987, the Lord took unto Himself after a lengthy illness our dear son, brother, brother-in-law and uncle, HENDRIK SCHUURMAN at the age of 60 years. Beloved son of M. Schuurman (Gutter) — Andijk, Neth. Dear brother and brother-in-law of: Mary & Harry Roelfsema — Brampton, Ont. Jannie & Ep Vastenburg — Arnhem, Neth. Maryke Schuurman — High River, Alta. Corrie & Bill Nagel — Willowdale, Ont. Cor Schuurman — Taber, Alta. Dirk & Shirley Schuurman — Brownsville, Ont. Trix & George Lassche — London, Ont. Piet & Koos Schuurman — Oldenzaal, Neth. Truus & Charles Wallien — Delft, Neth. Ge & Jan Van Aken — Velp, Neth. Nellie & Fred De Jong — Willowdale, Ont. nephews and nieces. "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God." (Eph. 2:8) On Mar. 3, 1987, the Lord called unto Himself our dear husband, father and grandfather, BERNARDUS WESTERVELD in his 69th year. Beloved husband of: Mina Westerveld (nee Heyink) Dear father and grandfather of: Jane & Lawrence Bilkes; Gerald, Brian, Lawrence — Ermelo, Neth. Elaine & Harry Zweg; Dwayne, Kimberley — Dundas, Ont. Wilma & William Koopman; Matthew, Mark — London, Ont. John & Monica Westerveld; Jeremy, Sherra, Serena — Londesboro, Ont. Andrew Westerveld — Cambridge, Ont. Lovingly remembered by two sisters in The Netherlands. Funeral services were held Mar. 6, 1987, at the CRC, Clinton, Ont. with Rev. H. Samplonius officiating. Home address: 135 Princess St., Clinton, ON N0K 1W0
Births DEVRIES: With thankfulness to the Lord, we, Theo and Julie, would like to announce the safe arrival of our daughter KATELYN JULIA, on Mar. 9, 1987, weighing 8 lbs. A sister for Amanda Joy, Jacob Theo, Luke Alexander and Meaghan Emily. Home address: 316 Oakwood Court, Newmarket, ON L3Y 3C8 THOMPSON (nee Van Rooyen): With thankfulness unto God, we, Bob and Marlene, joyfully announce the birth of our second child JERRALD WILLIAM, born on Feb. 25, 1987, weighing 8 lbs. 8½ oz.; a brother for Ashley. He is the second grandchild for both Mr. and Mrs. John Thompson of Blenheim and Mr. and Mrs. John Van Rooyen of Chatham. P.O. Box 250, Blenheim, ON N0P 1A0 WOLTING: "Praise God for He does marvelous things." Ray and Jenny welcome with love and thank God for the safe arrival of their third child, a daughter, JESSICA MICHELLE, born Mar. 9, 1987, weighing 8 lbs. 4 oz. A sister for Gregory and Alicia. Seventh grandchild for Gus and Irene Wolting and fourth grandchild for Mike and Gaye VanderWoude, all of Chatham. 59 Hillcrest Ave., Chatham, ON N7M 4E7	Anniversaries Frieschpalen London 1952 April 17 1987 With much joy and thankfulness, we wish to announce the 35th wedding anniversary of, LLOYD and YKE DYKSTRA (nee Byma) May the Lord continue to bless you and keep you in His care. Congratulations mom and dad, pake and beppe. Jake & Greta Dykstra; Jennifer, Jeffrey, Heather, Sylvia, Brian — London Cathy & Allan Heeg; Michael Steven & Melissa — Dunnville Ruby & John Bylsma; Mark, David, Rachael, Elizabeth, Matthew — Blyth Linda & Don Acker — London Wilma Dykstra & Verna Hanson — London Home address: 54 Stevenson Ave., London, ON N5W 1Y5	Vacations RICELAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	Obituaries Op maandag, 9 maart 1987 heeft de Here tot Zich genomen in Zijn Heerlijkheid, SIKKE HOITING in de gezegende ouderdom van 90 jaar, weduwnaar van Jacoba Hoiting. Onze vereniging bewaart in dankbare herinnering de vele jaren van zijn getrouw deelnemen aan ons werk, en betuigen onze hartelijke deelname en meelevens met de familie. "De Jeugd van Vroeger," Woodstock, Ont.	Vacations Vacantie in Holland!! Zomerhuisje. Goed ingericht. Ook verwarmd. Omgeving Haarlem. Niet op camping. Centrum dorp. Mei, juni, sept — f.300 per week Juli, aug. — f.375 per week Alles inbegrepen in huurprijs. Ref. beschikbaar. Brieven aan: H.W. Vonk, Duinlaan 12, 2121 C.B. Bennebroek, Holland. Tel 02502-7651.
Marriages KEEN-VAN DORP: Geraldine Keen, Jo-anne and Harry DeKleer and Barry John Keen, are happy to announce the forthcoming marriage of their mother ALICE Keen-Tjoelker to COR van Dorp on Saturday, April 11, 1987, at 4 p.m. in the Georgetown Chr. Ref. Church. The Lord willing, the ceremony will take place on that date. Future address: Box 214, Smithville, Ont.	An ad in Calvinist Contact gets results.			

Advertise in C.C.'s
April 24 Vacation Issue

Our annual vacation issue is scheduled this year for April 24. This is an excellent way for operators of lodges, campgrounds and/or resort areas to advertise their services. Help us make this issue a success.

Please send us your advertisement (with clear instructions) no later than **Friday, April 10**. We hope to hear from you. All ads should be sent to the attention of the undersigned.

Stan de Jong,
Manager

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New Address: _____

City: _____ Prov.: _____ Code: _____

Mail to: CALVINIST CONTACT
99 Niagara Street
St. Catharines, ON L2R 4L3

New address is in effect (Date) _____

Classifieds

Attention
resort &
campground
owners!
Don't forget to
advertise in
our April 24
Vacation Issue!

Durham Region Right to Life
Association has audio and video
materials as well as speakers
available for students, teachers,
clubs and churches, etc. For info.
(416) 668-7911.

Help Wanted

Wanted: Dairy farm worker. Full-
time job, involves milking and field
work, wages negotiable. House
available. Contact: Rick Boersma,
Route 1, Stratton, ON P0W 1N0 or
call (807) 483-5393.

Greenhouse help wanted in Dunn-
ville area. Person to help in the
bedding-plant season. Must have
clean driving record and have a "D"
licence or be willing to obtain one
(assistance available). Contact:
Arie VanderKnyff (416) 774-4767.

Domestic: We are looking for a full-
time, live-in, Christian nanny for
3 young children. Duties include
child care, normal home
maintenance, and meal prepara-
tions. We will consider applications
from students for the summer, if
suitable permanent help cannot be
found immediately. Starting date:
May 28, 1987, London, Ont. Refer-
ences required. Please reply to file
#2457, Calvinist Contact, 99 Niagara
St., St. Catharines, ON L2R 4L3

For Sale

Income Tax Preparation
T1 Special \$10; T1 General \$15.
Rental \$25 — Small business and
farming \$100 - \$200. 18 years
experience.
MRS. A. VANDENHAAK
(416) 563-8635

Accommodation

LOW COST HOUSING AVAILABLE
Do you need a place to stay in the
Greater Hamilton area?
Consider the residences on the Redeemer College
Campus. The residences are available from May 15
to August 15, 1987.
Single: \$18.00
Double: \$16.00 per person
+ tax
Call or write:
M. Buma
Redeemer College
Ancaster, ON L9G 3N6
(416) 648-2131, Ext. 208

For Rent

Lovely, well-kept, 4-year-old
backsplit in Caledonia; 3-4
bedrooms, large backyard, close to
school and shopping centres; 1800
sq. ft.; 15 minutes from Hamilton;
\$900 plus utilities. (416) 765-3392.

Accommodation

Entire 4-bedroom townhouse:
\$50.00 a night for two people
\$7.00 every extra person
over the age of 16
\$2.00 per person for
children under 16
+ tax

Wanted

The Fellowship CRC of Brighton,
Ont., Can. is planning to build a
new church in 1987. We are open to
receive funds of \$5,000 or more for
5 year terms and at a rate of 8%,
closed. All those interested in
contributing, please contact Jack
Vanderniet at (613) 475-0673 or
Ralph Vanderlinde at (613) 392-
1666 as soon as possible.

Real Estate

ADA REALTY LTD.
3412-102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you
think of moving to Edmonton
and district.
Het vertrouwde adres.

Real Estate

Dairy setup, 291 acres, approx. 180
acres workable, land drained
where needed. Newer free-stall
barn, double 4-milking parlour.
Newer heifer barn. Bank barn. Two
silos. Wonder steel shed. Very
good brick home. Cows and quota
may be purchased. Ill health forces
this sale.
Wallace Twp. 100 acres suitable
for dairy. Harvestore silo plus
concrete silo. Stable cleaner. Four-
bedroom brick home, oil and wood
heating. Large F.C.C. mortgage
may be assumed. Paved road.
Asking \$149,000.
100 acres fully tiled. Dairy and hog
setup. Two silos. Two-storey brick
home with large new kitchen,
attached garage.
200 acres, good barn remodelled
for pigs. 130 acres workable,
remainder in bush and pasture.
Three-bedroom home. Asking
\$110,000.00.
150 acres, two barns, one dairy,
one beef. Some bush. River. 200
amp hydro. Three-bedroom home,
comb. oil and wood heating.
Asking \$165,000.00 with half
terms.
50 acres, all level land. Bank barn,
coloured steel with eight box stalls
plus wash stall. Newer implement
shed. Three-bedroom home, comb.
oil and wood heating. Situated on
highway close to town.
Above properties all close to
Christian school and church.
Contact P.H. Hiller Realty Ltd.
935 Main St. W.
Listowel, Ont.
Ph: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen 291-1709

Help Wanted

Help required on a dairy farm for
the summer months only. Phone
(807) 935-2438.

ECE teachers required by Chris-
tian day care centre. Apply Bayfair
Day Care, Box 37, Pickering, ON
L1V 2R2 or call: (416) 839-1842,
Marjorie Middleton.

Rehoboth CRC in Bowmanville is
in need of a custodian. This is a
part-time job. Phone or write:
Walter DeVries, 143 King St. W.,
Bowmanville, ON L1C 1R6. Tel:
(416) 623-7107.

Fruit and vegetable grower in the
Hamilton area has openings for
boy and/or girl for general farm
work and marketing. Drivers
licence an asset. Room and board
provided. Phone: (519) 647-2534.

Year-round employment for person
on dairy farm with opportunity to
attend nearby agricultural college
during winter months. Room and
board supplied. Tom Sikma,
Norwich, Ont.; (519) 863-2096.

Help Wanted

This 50-acre farm and wholesale-retail meat cutting business is
located between Victoria and Duncan. Close to CR Church and
Christian school.
• 40 acres in pasture
• Modern 4-bedroom home
• Fully licenced abattoir
1600 sq. ft. includes retail sales area
• Barn and chicken houses
• Large irrigation pond, stocked with trout
• Walking distance to shopping and recreational facilities
• Asking price \$395,000
For further information about this or other fine properties on Vancouver
Island, contact:
JOHN GORTER
Royal LePage Real Estate Services
4082 Shelbourne St., Victoria, B.C. V8N 4P6
Office: (604) 477-0191 Res: (604) 479-7755

Help Wanted

Calvin College
has a faculty opening in
GEOLOGY
for 1987-88
Send resume to:
Clarence Menninga
Calvin College
Grand Rapids, MI 49506
AN EQUAL OPPORTUNITY EMPLOYER

Help Wanted

CALVIN COLLEGE
The Department of Communication Arts and Sciences
invites applications for an appointment beginning
September 1, 1988.
Ph.D. preferred; rank open. Candidates should be able to
teach two of the following: communication ethics, mass
media and society, theory, international communication,
video and internship supervision. Secondary interests should
include oral rhetoric or group communication. Potential
candidates with a proven record of teaching and signifi-
cant scholarship are encouraged to apply. Calvin College
seeks faculty who affirm the Christian faith as expressed in
the Reformed creeds.
Deadline for application is September 1, 1987, or until
filled.
Send letter of application and vitae to:
Dr. Marten Vande Guchte, Acting Chair
Department of Communication Arts and Sciences
Calvin College, Grand Rapids, MI 49506
CALVIN COLLEGE IS AN EQUAL OPPORTUNITY, AFFIRMATIVE ACTION EMPLOYER.

Calvin College
and Seminary



Vice President for
Administration and Finance
Calvin College and Seminary invites inquiries,
nominations, or applications for the position of vice
president for administration and finance. A minimum
of five years of high-level experience in finance or
business is required. A position description and list of
qualifications are available.
A letter of application, including a resume and list of
professional references should be sent by April 15,
1987, to:
Dr. Peter Vande Guchte
Secretary, Search Committee
Calvin College and Seminary
Grand Rapids, MI 49506
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Before
you buy,
let's compare.

Maybe I can save you some
money on insurance:
• Homeowners
• Auto/Boat
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Allstate
You're in good hands.
Allstate Life Insurance Company of Canada
Allstate Insurance Co. of Canada
*Allstate Insurance Company
Call me and compare

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Georgetown, ON L7G 4Y5
Bus. (416) 873-1643
Res. (416) 877-5726

Classifieds

<div><div>Summer Job Market</div><div><p>CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.</p><p>CANNINGTON: 18-year-old, University-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.</p><p>CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (pre-school to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.</p><p>COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. I should be home on Mar. 27 for a week. Please write me at Judy Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.</p><p>EDMONTON: Third year history major from The King's College is seeking employment for May 1 to Sept. 1. I have a wide range of experience from coast to coast from Katimavik to SWIM, from farming to cooking. Interested? Phone Allan Groen at (403) 424-0234. Willing to relocate.</p><p>GRIMSBY, Ont.: Redeemer student, very reliable, several years of experience in greenhouse work, painting, etc., is looking for a summer job in the Grimsby or Niagara area. Available per May 1, 1987. Phone 416-945-5335 and ask for Johannes.</p><p>HAMILTON: 17-year-old Grade 12 student seeking employment as an electrical apprentice commencing July of 1987 in the Hamilton area. Have some experience but eager to learn. Call Dave Vuyk at 416-389-4047 anytime. References available upon request.</p><p>MISSISSAUGA, Ont.: Strong 16-year-old, with some farm experience, seeks any kind of summer employment. Contact: Harry Tjoelker, 1198 Kingsholm Dr., Mississauga, ON L4Y 2H2; (416) 277-0576.</p><p>ST. CATHARINES: 16-year-old Grade 11 student wishes a summer job on a dairy farm anywhere in Southern Ontario. Have experience on a nursery-greenhouse operation. Can operate tractors and machinery. Have class "G" licence. For more information call 416-682-4669 and ask for Paul.</p><p>ST. GEORGE, Ont.: Student looking for summer employment, preferably in framing or landscaping. Experienced farmhand, able to handle equipment and responsibility. Phone (519) 448-3165 and ask for Harry de Haan, R.R.#2, St. George, ON N0E 1N0.</p><p>STRATHROY: I am a 16½-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call 519-245-5618.</p></div></div> <td><div><div>Summer Job Market</div><div><p>TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.</p><p>WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info, write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.</p><p>WINGHAM: 16-year-old male looking for a summer job on a farm. Have lived on a farm all my life. Can milk cows and operate most farm equipment. For more information contact Henry Versteeg at R.R.#2, Wingham, ON N0G 2W0. Tel: (519) 357-2009.</p><p>WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.</p></div></div><td><div><div>Teachers</div><div><p>AGASSIZ, B.C.: Due to expansion, Agassiz Chr. School will require additional staffing for Kindergarten and administrative relief for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).</p><p>ATHENS: Athens Chr. School has an opening for a teaching principal for the 1987/88 school year. This would be an excellent opportunity for an experienced teacher with organizational and leadership abilities to gain administrative experience in a smaller Christian school. Please send your letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve).</p><p>ATHENS: Athens Chr. School invites applications for a full-time teaching position for combined Grades 1-4 starting Sept. 87. Please send your letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve).</p><p>AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in junior grades and in special education. Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.</p></div></div><td><div><div>Teachers</div><div><p>BARRIE: Timothy Chr. School is accepting applications for 3 possible openings: one for Kindergarten, one for the primary grades and one for the intermediate grades. Please send applications and resumes to R. Strikwerda, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Deadline for applications is April 10.</p><p>BELLEVILLE: Belleville District Chr. School invites applications for the position of a combination junior/special education teacher. First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.</p><p>BOWMANVILLE: Durham Christian High School expects to have 2½ teaching positions available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.</p></div></div><td><div><div>Teachers</div><div><p>BRAMPTON: John Knox Chr. School invites applications for an opening in the intermediate grades for the 1987/1988 school year. Openings for primary and junior grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.</p><p>BRESLAU: Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. English and Geography (Major teaching areas), choir, girl's P.E./health (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0</p><p>COBOURG: Part-time French teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching Grades 1-8, small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.</p></div></div></td></td></td></td>	<div><div>Summer Job Market</div><div><p>TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.</p><p>WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info, write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.</p><p>WINGHAM: 16-year-old male looking for a summer job on a farm. Have lived on a farm all my life. Can milk cows and operate most farm equipment. For more information contact Henry Versteeg at R.R.#2, Wingham, ON N0G 2W0. Tel: (519) 357-2009.</p><p>WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.</p></div></div> <td><div><div>Teachers</div><div><p>AGASSIZ, B.C.: Due to expansion, Agassiz Chr. School will require additional staffing for Kindergarten and administrative relief for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).</p><p>ATHENS: Athens Chr. School has an opening for a teaching principal for the 1987/88 school year. This would be an excellent opportunity for an experienced teacher with organizational and leadership abilities to gain administrative experience in a smaller Christian school. Please send your letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve).</p><p>ATHENS: Athens Chr. School invites applications for a full-time teaching position for combined Grades 1-4 starting Sept. 87. Please send your letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve).</p><p>AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in junior grades and in special education. Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.</p></div></div><td><div><div>Teachers</div><div><p>BARRIE: Timothy Chr. School is accepting applications for 3 possible openings: one for Kindergarten, one for the primary grades and one for the intermediate grades. Please send applications and resumes to R. Strikwerda, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Deadline for applications is April 10.</p><p>BELLEVILLE: Belleville District Chr. School invites applications for the position of a combination junior/special education teacher. First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.</p><p>BOWMANVILLE: Durham Christian High School expects to have 2½ teaching positions available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. 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Hamilton District Christian High School

invites applications for full-time teaching positions in

• French

• English

Send resume and application to:

Ron Dirkse, Principal

28 Athens St., Hamilton, ON L9C 3K9

or call (416) 389-3119 (school)

Immanuel Christian School

Oshawa, Ont.

invites applications for the position of

TEACHING PRINCIPAL

Grades K-8.

Please send applications and resumes to:

Immanuel Christian School, Principal

849 Rossland Rd., West, Oshawa, ON L1H 7K4

Lacombe Christian School

is seeking a

principal

(some teaching)

for the 1987-88 school year.

We are a CSI school, 256 pupils, K-9. Only experienced need apply.

Contact:

Dwight Moodie

c/o L.C.S., Box 1749, Lacombe, AB T0C 1S0

Tel: (403) 782-6531

Providing Christian education for 500 of God's children in the heart of the beautiful Fraser Valley, invites applications from qualified teachers for the following possible openings for September, 1987:

SECONDARY PRINCIPALSHIP

SECONDARY

• Learning Assistance

• ability to teach additional subjects a definite asset

ELEMENTARY

• Primary — Grade 2 or 3

• Intermediate — Grade 4 or 6

• Possible assistant principal position

Send applications, resume and references to:

Henry Contant, Principal

Abbotsford Chr. Elementary

Box 175, Abbotsford, BC

V2S 4N8

(604) 859-5167

OR

John Messelink, Principal

Abbotsford Chr. Secondary

Box 157, Abbotsford, BC

V2S 4N8

(604) 859-5528

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Please use this form and allow four weeks for processing request.

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Please indicate when new address takes effect.

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Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:

CALVINIST CONTACT

99 Niagara Street

St. Catharines, ON

L2R 4L3

STUDENTS:

You may have more skills than you think. Why not advertise them FREE in our Summer Job Market listings?



We will publish the listings March 13 to May 29. Last year many students were hired through this service. As soon as you are hired, please let us know so we can cancel your ad and give others a chance too.

Sample ad:

“TIMBUCKTOO: 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 777-333-4444 and ask for Sally.

Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>CALGARY: Calgary Chr. School, in Calgary, Alta., is seeking a principal for the 1987-88 school year. This established modern facility has a total enrolment of 385 students (E.C.S. through Grade 12), and a staff of 21. Candidates should have a minimum of three years prior experience as principal. The successful candidate must be able to demonstrate a vision for Christian education through superior leadership, communication, administrative and organizational skills. Depending on the candidate and circumstances, longer contract terms may be possible. Interested candidates should send their resume to Hessel Kielstra, at 3815 16th St. S.E., Calgary, AB T2G 4W5 and/or phone (403) 264-5740.</p> <p>CORNWALL: Cornwall Chr. School invites applications for a full-time teacher for the senior grades (6,7,8). Please send letter of application and resume to Margaret ten Brink, R.R.#2, Cornwall, ON K6H 5R6</p> <p>DUNCAN, B.C.: Duncan Chr. School invites applications for intermediate and primary teaching positions for the school year 1987/88. Opening for a junior secondary English position may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.</p> <p>FRUITLAND: John Knox Memorial Chr. School has 2 openings — one at Kindergarten level and one for Grade 7 (70% or 100%). For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, ON L0R 1L0; tel: (416) 643-2460.</p> <p>HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one primary and one intermediate with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).</p> <p>LONDON: London District Christian Secondary School has an opening for a French teaching position and a possible Bible teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p> <p>LUCKNOW: The Lucknow and District Chr. School invites applications for a full-time Grade one and two teaching position. Applications will also be received for teacher/administrator and part-time special education positions. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.</p> <p>MEDICINE HAT: Growing interdenominational Christian school solicits applications for a social/science or social/language position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Siofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).</p>	<p>NEWMARKET: The Holland Marsh District Chr. School invites applications for a ½-time teaching position for the 1987/1988 school year. Duties will include teaching core subjects in Grades 4 & 7. There will also be a possible opening in the primary grades. Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.</p> <p>OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in K-8. Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.</p> <p>REXDALE: Timothy Chr. School, Rexdale, will probably have two openings for next year. Specialty in French or band may be an asset. The vacancies are likely in the primary/junior division. Contact Mr. H.K. Bergsma at (416) 741-5770 or write Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.</p> <p>ST. CATHARINES: Beacon Christian High School has two possible openings in math, science (biology and chemistry) and choral music for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.</p> <p>ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a possible full-time or part-time music teaching position in the elementary grades. Please send your letter of application and resume to Miss T. Westerterp, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.</p>	<p>ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:</p> <p style="text-align: center;">Grade 1</p> <p>Kindergarten and music combinations Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.</p> <p>SARNIA: Sarnia Chr. School invites applications for a teaching position in the primary division. In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344-4562.</p> <p>STRATFORD: Stratford and District Interdenominational Chr. School is in need of a teaching principal. Send resume to: Mrs. J. Streutker, R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.</p> <p>SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in kindergarten and Grade 4 for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.</p> <p>TABER: The Taber Chr. School is in need of three teachers for the elementary level. Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).</p>	<p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.</p> <p>VANCOUVER: Vancouver Chr. Elementary School has a possible intermediate grade opening. Send inquiries to: Mr. Ron Donkersloot, Principal, Vancouver Chr. School, 5621 Killarny St., Vancouver, B.C. V5R 3W4; (604) 435-3113.</p> <p>VICTORIA, B.C.: Pacific Chr. School, Victoria, B.C., invites applications for instrumental music 8-12. Suitably qualified applicants are invited to send correspondence to: Wm. A. Van Dyke, Principal, 671 Agnes St., Victoria, B.C. V8Z 2E7; phone: (604) 479-4532.</p> <p>WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? Wallaceburg Chr. School announces possible openings for a Grade 1/2 and 5/6. Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.</p>	<p>WELLANDPORT: Wellandport Chr. School invites applications for possible openings for the 1987/1988 school year. French, 30% position and principal's relief, 60%. Direct inquiries to: Mr. William Thies, R.R.#1, Wellandport, Ont. or call (416) 386-6272.</p> <p>WOODSTOCK: The John Knox Chr. School will have a Grade 1 opening, also a possible opening in Grade 5 or 7 for the 1987/1988 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.</p>



TIRED OF CUTTING IT ALONE?

This summer why not hire a student to help you ease your work load and get some extra things done? For all of March and April, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time*. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

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Please renew my C.C. subscription for the period indicated:

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Please send the following book(s):

☐ *Building on the Rock* by Rev. Henry Van Andel
_____ x \$5.95 = \$_____
"His meditations in Calvinist Contact were an expression of both his love for the scriptures and his desire to convey true spirituality."

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Events

25th Anniversary

Help celebrate the 25th anniversary
of Clinton & District Christian School
Clinton, Ontario

on Saturday, June 20th, 1987
1:30 p.m.

Lots of food. Reunion — view school, pictures, etc.
Evening program starts at 7:30 p.m.

For information call 519-482-9995

De Hollandse Dag

Deze wordt dit jaar gehouden op
woensdag 10 juni 1987
in het Moorefield Park
aanvang 10 uur

De spreker voor deze dag is Ds. Jacob Kuntz

Verder is er samenzang, muziek en voordrachten, koffie en
koek; maar neem uw lunch mee.

250 Male Voices

ALL-ONTARIO MALE CHORUS FESTIVAL
"Exultate Deo" of Burlington presents

Festival of Sacred Music

April 11, 1987, 7:30 p.m.

Choirs will perform individually and as a massed choir.

Participating are choirs from:

CHATHAM	SARNIA	ST. THOMAS
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Location: Redeemer College
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Tickets: \$5.00 per person.

For tickets contact your local chorus members or call:

Len Hordyk (416) 689-8992

Henk Buist (416) 637-5470

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The board of Concerned Members of the CRC

Classis Chatham
are sponsoring an

Inspirational meeting with Rev. Nelson Kloosterman speaking on: "The Danger of Being Concerned"

April 10, 1987
at 8:00 p.m.
in the
Strathroy East CRC
EVERYONE WELCOME!

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STUDENTS:

You may have more skills
than you think. Why not
advertise them FREE in
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listings?



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All Ontario Young Adults Rally

"Walking in the Light"

May 8 - 10, 1987

MAIN SPEAKER: Pastor Kuurstra
PLACE: Faith Christian Reformed Church
2265 Mountainside Dr., Burlington, Ont.

Weekend cost: \$35.00

Register before April 24 by cheque to:

Yvonne Hageman

73 Robin Hood Dr., Dundas, ON L9H 4G2

For information call (416) 627-1416

Accommodations are available.

Calendar of Events

- | | |
|--------------|--|
| Apr. 1 | Annual Spring Evening Rally of CR Women, London Region. Speaker: Rev. John De Vries at 8 p.m. in Bethel CRC, London, Ont. |
| Apr. 4 | Canadian Orpheus Male Choir benefit concert for Contact Centre Telecare, at 8 p.m. in St. Mary's Roman Catholic Church, Main St. S., Brampton, Ont. For reservations call (416) 459-8439. |
| Apr. 4 | Springfest '87 at Redeemer College, Ancaster, Ont. From 9 a.m. to 4:30 p.m. All Grade 12 and 13 students are invited! For info. and registration call (416) 648-2131. |
| Apr. 4-May 9 | Spring concerts by Leendert Kooij's Ontario Christian Music Assembly with Andre Knevel at the organ:
Apr. 4: Rehoboth CRC, Bowmanville, Ont. at 8 p.m.
Apr. 11: Willowdale United Church, Willowdale, Ont. at 8 p.m.
Apr. 25: Exeter United Church, Exeter, Ont. at 7:30 p.m.
May 9: Central Presb. Church, Hamilton, Ont. at 8 p.m.
Prism '87 Conference at Calvary Church, 89 Scott St., St. Catharines, Ont. Seminars and fellowship during the day. Evening concert with Larry Norman. For info. call (416) 934-0104. |
| Apr. 4-5 | 25th Anniversary of the London Parental Chr. School. For info. contact Georina Schinkel at (519) 434-8219. |
| Apr. 4-11 | "Footprints" showings at Langley, B.C. (Apr. 4 in CRC at 7:30 p.m.); New Westminster, B.C. (Apr. 6 at 8 p.m. in First CRC, Burnaby); Maple Ridge, B.C. (Apr. 7 at 7:30 p.m. in the CRC); Victoria, B.C. (Apr. 9 at 7:30 p.m. in First CRC); Surrey, B.C. (Apr. 10 at 7:30 p.m. in Maranatha Can. Ref. Church); and Delta, B.C. (Apr. 11 at 7:30 p.m. in First Ladner CRC). |
| Apr. 10 | Inspirational meeting at 8 p.m. in East CRC, Strathroy, Ont. Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome. |
| Apr. 10 | CCEF Rally with Dr. Joel Nederhood at Clinton, Ont. |
| Apr. 10 | Organ concert by virtuoso organist Wim van Suydam in the CRC, Mount Brydges, Ont., at 8 p.m. |
| Apr. 10-12 | Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in Caledon, Ont.; \$95 everything included. For info. call 416-223-7177. |
| Apr. 10-12 | Back to God Hour Rallies (Rev. Madany speaking) in Smithers, B.C. (Apr. 10 at 8 p.m. in B.C. Mountain View Assembly); in Langley, B.C. (Apr. 11 at 7:30 p.m. in Langley CRC); in Abbotsford, B.C. (Apr. 12 at 2:30 p.m. in Central Heights Church) and New Westminster, B.C. (Apr. 12 at 7 p.m. in the CRC). |
| Apr. 11 | Conference on provincial political concerns sponsored by CPJ with Patrick Johnston, William Davis, MPP (PC) and Dr. Richard Allen, MPP (NDP); 10 a.m. to 4 p.m. at Trinity Presb. Church, (Bayview & 401), Toronto, Ont. To register call (416) 979-2443. |
| Apr. 11 | Praise & Worship Leadership Conference hosted by Mississauga CRC. From 9 a.m. to 9 p.m. at Community CRC of Meadowvale, Mississauga, Ont. For info. contact (416) 821-1884. |
| Apr. 11 | All-Ontario Male Chorus Festival presents sacred music (individually and massed). Choirs from seven Ontario cities. At Redeemer College, Ancaster, Ont. at 7:30 p.m. Tickets \$5 per person. |
| Apr. 12 | Spring Concert in the CRC, Ingersoll, Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating. |
| Apr. 17 | Annual Dutch Psalm and Hymn Sing at 7:30 p.m. in the Immanuel CRC, Hamilton, Ont. |
| Apr. 17-18 | Easter concerts by Adoramus/Maranatha Choirs on: Apr. 17 at 8 p.m. in Presb. Church, Caledonia, Ont. and Apr. 18 at 8 p.m. in First CRC, Hamilton, Ont. |
| Apr. 18 | Easter Organ Concert featuring Andre Knevel and communal hymn sing at Mountainview CRC, Grimsby, at 8 p.m. |
| Apr. 21 | Redeemer College presents John F. Schuurman in a comedy on Spurgeon's oratory, <i>The Eccentric Preachers</i> , at 8 p.m. in the R.C. Auditorium, Ancaster, Ont. Free admission. |
| Apr. 24 | Organist John W. Vandertuin in recital at All Saint's Anglican Church, Windsor, Ont. at 8 p.m. |
| Apr. 24-26 | Ontario Christian Singles Weekend at the CRC, 209 Bearinger Rd., Waterloo, Ont. Speaker: Rev. Peter Van Katwyk, at 9 p.m. Friday. Full program. For info. phone Sharon at (519) 746-1257, or Joyce at (416) 579-1449. |
| Apr. 25-26 | Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), Woodbridge, Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome. |
| Apr. 26 | Spring Concert in the Bethel CRC, London, Ont. Choirs from Ingersoll, London and Aylmer participating. |

Advertising deadlines

Dated	Mailed	Display ad deadline	Classified ad deadline
Fri. Apr. 3	Tues. Mar. 31	Wed. Mar. 25-8:30a.m.	Thurs. Mar. 26-8:30a.m.
Fri. Apr. 10	Tues. Mar. 7	Wed. Apr. 1-8:30a.m.	Thurs. Apr. 2-8:30a.m.
Fri. Apr. 17	Tues. Apr. 14	Wed. Apr. 8-8:30a.m.	Thurs. Apr. 9-8:30a.m.



Onder de streep

John Van Harmelen

Als u verschillende gezangen door Paul Gerhardt gedicht naleest, dan zult u bemerken dat Gerhardt veel geleden heeft. Zijn collega's hadden met hem te doen. Ze wisten wat hij had meegemaakt gedurende de bloedige dertigjarige oorlog. De vrede van Westphalia (1648) had tenslotte een einde gemaakt aan deze oorlog, en toen kon Gerhardt zijn studie om predikant te worden voortzetten. Pas in 1651 kon hij een beroep aannemen.

De eerste gemeente die hij diende was Mittenwald. Enkele jaren later trouwde hij met Anna Marie Barthold, een vroegere leerling van hem. Zij waren erg gelukkig. Toch hebben ze veel geleden, want van de vijf kinderen die ze kregen, waren er tien jaar later al vier gestorven. Alleen Paul Frederich was hun hoop en troost.

Gerhardt werd predikant van de St. Nicolaaskerk te Berlijn. Dat was een invloedrijke positie. Hij was een bekwaam predikant en zag zegen op zijn arbeid. Nu was er in het rayon waar hij predikant was een heftige strijd tussen Lutherse en Gereformeerde predikanten. Gerhardt was een vredelievend man. Hij mengde zich niet in dat leergeschied. Hij wilde liever de gemeenteleden wijzen op de vergevende zondaarsliefde van God en de genade die God in Christus kon geven aan mensen die "in al hun ellenden tot Hem zich ter genezing wenden."

Weigering

Toch zou ook dit geschied hem veel verdriet bezorgen. Want keurvorst Friedrich Wilhelm I wilde de strijd tussen deze predikanten beëindigen. Hij eiste van de predikanten dat zij een verklaring zouden tekenen waarin zij beloofden te zwijgen over het onderscheid in de leer. Dat ging echter de vredelievende en zachtmoedige Paul Gerhardt te ver. Hij meende dat de vorst het recht niet had om de predikanten te verbieden de waarheid te verkondigen, zoals zij die zagen in de opdracht die God hun gegeven had.

De weigering om dit edict te tekenen bracht narigheid en verdriet met zich mee. Paul Gerhardt werd afgezet als

predikant van de St. Nicolaaskerk, en hem werd zelfs verboden in zijn huis godsdienstoefeningen te houden. Het moet hem en zijn vrouw zwaar gevallen zijn om hun arbeidsveld te verlaten. Besloten werd om terug te gaan naar Saksen, waar zij geboren waren. Afgezet, zonder middelen van bestaan, verlieten ze Berlijn.

De volgende nacht logeerden ze in een hotel. Gerhardt's vrouw had het er moeilijk mee om God's leiding te zien in wat er met hen gebeurde.

Uw wegen

Het was enkele jaren geleden dat Gerhardt in moeilijke omstandigheden een gedicht gemaakt had, dat onder de titel "Beveel gerust uw wegen" zijn weg naar het hart van vele gemeenteleden gevonden had. Dat lied begon hij nu voor zijn vrouw te zingen.

Beveel gerust uw wegen;
al wat u 't harte deert,
der trouwe hoed' en zegen
van Hem, die 't al regeert.
Die wolken, lucht en winden
wijst spoor en loop en baan,
zal ook wel wegen vinden
waarlangs uw voet kan gaan.

De Heer moet gij vertrouwen,
begeert gij d' uitkomst goed!
Op Hem uw hope bouwen,
zal 't slagen, wat gij doet.
Door geen bekommelingen,
geen klagen en geen pijn
laat God Zich iets ontwringen;
Hij wil gebeden zijn.

Laat Hem besturen, waken!
't is wijsheid, wat Hij doet!
Zo zal Hij alles maken,
dat g'u verwond'ren moet,
Als Hij, die alle macht heeft,
met wonderbaar beleid
geheel het werk volbracht heeft,
waarom gij thans nog schreit.

Beveel gerust uw wegen

Ondertussen was God al bezig het gebeuren in een andere richting te sturen. Rev. E.K. Emurian, mijn bron, vertelt "dat de mensen van Berlijn geleerd hadden hun predikant lief te hebben en ook de onbevreesdheid van hun dominee te waarderen. De keurvorst Frederick Wilhelm I werd bestormd met petitie's, delegaties, en smeekschriften om deze populaire predikant terug te geven aan zijn gemeente! Zelfs de Gemeenteraad en de vrouw van de keurvorst(!) kwamen voor hem tussenbeide en deden een goed woord voor hem."

Al met al duurde het toch een jaar voordat Paul Gerhardt weer tot de kansel werd toegelaten. De keurvorst liet hem echter weten, dat hij toch van hem verwachtte dat hij nu

zonder tegenspreken het eens zou zijn met de beslissing die de keurvorst van de andere Lutherse predikanten had moeten afdwingen. Gerhardt bleef hem het antwoord niet schuldig en zei: "Ik vrees dat, als ik onder die voorwaarde mijn ambt zou aanvaarden, de toorn van God op mij zou rusten."

Er kon toen eigenlijk niet langer met vrucht gewerkt worden. Daarbij kwam nog dat zijn vrouw wegwijnde van verdriet. Na een huwelijk van dertien jaar stierf zij in 1668.

Wat was er over van dit gezin? Een weduwnaar en een zoon! Gerhardt bleef in het ambt, maar werd overgeplaatst naar Lubben in Saksen. Daar bracht hij de rest van zijn leven door "in droefheid, eenzaamheid en

verslagenheid," maar we moeten nooit vergeten dat uit zijn hart het ene gezang na het andere vloeide, waardoor hij kracht ontving om het kruis te dragen. Zijn liederen waren van grote kwaliteit. Zij waren de weergave van wat er leefde in zijn hart, en hoe men tot verheerlijking van God een kruis kon dragen!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

40 Jaar Canadees Burgerschap 1947 - 1987

12 - 18 april is "National Citizenship Week" in Canada. Een tijd om feest te vieren en de krachten en waarden van het Canadese leven te overdenken — gelijkwaardigheid, verscheidenheid en gemeenschappelijkheid.

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Persoverzicht

Carl D. Tuyl



Een nieuwe lente, een nieuw geluid. Zo zong Gorter, en zo zong Broadbent. Een beetje water bij de wijn van het socialisme en een paar klontjes suiker in het partij-programma en klaar is Kees: een NDP gericht op gemiddelde konsumptie. Niet al te rood en niet al te rose. Tijdens het congres in Montreal waren er natuurlijk nog wel een paar idealisten die bijvoorbeeld over het onteigenen van de banken spraken, maar die werden overstemd door het streven naar aanvaardbaarheid. Straks wordt de Liberale Partij nog linkser dan de NDP.

★★★★

Brian Mulroney hield een bewogen toespraak in de Kamer over het ideaal van een ekonomies gemenebest met Amerika. Het zou, zo zei Monsieur Mulroney, ons leiden naar een tijdperk van melk en honing, en vooral de minder ekonomies bevoordeelde gebieden van ons land grote vooruitgang brengen. Zijn toespraak was van het begin tot het eind fortissimo, compleet met overtuigende gebaren.

Zo tussen neus en lippen weg raakte hij ook een paar steken onder water kwijt in de richting van de NDP die de tarievenovereenkomst ziet als ekonomiese ondergang van ons land, en alsmede kreeg de Liberale Partij een veeg uit de pan in verband met het feit dat eigenlijk niemand weet wat de Liberale Partij er van denkt of hoe Turner er tegenover staat.

Eigenlijk weet niemand wat er te komen staat want er is bedroevend weinig helderheid ten opzichte van de konsekwenties van een eventueel verdrag. De vorige toespraak van Monsieur Mulroney gaf weinig inlichtingen over het naadje van de kous. Het enige wat absoluut duidelijk werd is het feit dat de politieke toekomst van de PC-partij nauw verbonden is met het wel en wee van de onderhandelingen.

★★★★

Het blijkt nu wel dat de regering ernst maakt met de plannen om Petro-Canada te verkopen. Het is een maatschappij met een boekwaarde van bijna negen biljoen. Zoiets raak je niet kwijt met een paar advertenties in de krant. Twee ekonomiese voorlichtingsfirma's zullen de regering van advies dienen.

Het debat over de doodstraf speelt zich af in de pers. Voor en tegen beheersen de artikelen van redakteurs en de ingezonden brieven van lezers. Iedereen bedient zich van statistieken die het eigen standpunt verdedigen. Alsof

dit een kwestie van statistiek was!

★★★★

Wie boter op zijn hoofd heeft moet niet in de zon gaan staan, zo zegt een oud en beproefd spreekwoord. Maar Zijne Excellentie Glenn Babb — ambassadeur van Zuid Afrika — negeerde die oude waarheid. Hij bezocht een reservaat in Manitoba waar de toestand bepaald niet rooskleurig was. Heeft hij ook gevraagd of de inwoners van dat reservaat hun omstandigheden zouden willen ruilen voor die van de zwarte inwoners van Zuid Afrika? We zullen er verder maar geen woorden over vuil maken.

★★★★

De Paus kwam uit de bus met een dokument dat nogal opspraak veroorzaakte. Pope John Paul II ondertekende een veroordeling van kunstmatige bevruchting voor kinderloze echtparen. In de betreffende uitspraken werd zelfs gepleit dat zulk een medisch ingrijpen door regeringen zou worden verboden. De kloof tussen theorie en praktijk zal tengevolge van dit pauselijk schrijven voor veel Rooms Katholieken wel weer verwijd worden.

★★★★

Vluchtelingen van landen wiens regeringen ondersteund worden door het Amerikaans buitenlands beleid verdringen zich om in Canada te komen. De regering schijnt iets meer toegevend te worden in het verlenen van politiek asiel.

★★★★

Het aftreden van Arturo Cruz — de leider van de zogenaamde Nicaraguan kontra's — heeft weer eens scherp belicht dat het verzet in dat land niet door demokratiese bronnen gevoed wordt. Bovendien is het verzet van deze kontra's zo effectief als het droogleggen van de Rijn met een papieren vaatdoek. Er zit geen pit in die lui. Ze strijken alleen maar geld op, en verkrachten vrouwen op hun rondzwervingen waarin ze zorgvuldig contact met regeringsstrijdkrachten vermijden.

★★★★

De pers schijnt het zoeklicht van de publiciteit vooral op de politieke gebeurtenissen in Rusland. Gorbachev verheugt zich in grotere populariteit dan welke Russiese leider van het verleden ooit genoten heeft. Daarom

vermeld ik maar even het volgende dat ik las in WORDT VERVOLGD, het maandblad van Amnesty International. "Op dinsdag 9 december 1986 heeft de vrouw van Anatoli Martsjenko per telegram te horen gekregen dat haar echtgenoot in de gevangenis van Tsistopol is overleden." Martsjenko was een gewetensgevangene die berecht was wegens anti-Sovjet agitatie en propaganda.

★★★★

China verheugt zich in het bezoek van onze eigen goeverneur-generaal Madame Sauve. Vroeger leidden alle wegen naar Rome, nu schijnen ze in Bejing (Peking) uit te komen. Je doet gewoon politiek gesproken niet mee als je niet in China geweest bent. Net als een dominee die nooit in Israël is geweest.

★★★★

Ik besluit met een oud moppie in een nieuwe klederdracht. U kent wel de

U bent van Christus

Jelle De Jong

In I Corinthiers 3:23 lezen wij: "Maar u bent van Christus." Deze woorden werden gericht tot de gemeente in Corinthhe.

Men had daar in die stad een drietal goede dominees gehad. De eerste was ds. Paulus, hij had de gemeente gesticht, velen waren bekeerd uit het heidendom en waren christenen geworden. Onder hen was zelfs de overste der synagoge, Paulus was dan ook zeer gehaat bij de joden. Op een kwade dag werd Paulus voor de landvoogd Gallio gesleept, deze Romein wilde niets te doen hebben met joodse religieuze twisten. Het werd een felle rel en er vielen harde klappen, vooral op het hoofd van Sostenes, overste van de synagoge.

De joden hadden misgerekend, voorlopig verliet Paulus Corinthhe en zijn plaats werd ingenomen door ds. Apollos. Hij was ook een jood,

een geleerd man, heel erg thuis in de schriften en iemand, die de joodse vijanden openlijk aanviel; een groot redenaar.

Tenslotte kwam ds. Petrus ook wel Cephas genoemd. Het is niet zeker dat Petrus er werkelijk "gestaan" heeft, wel is het zeker dat hij daar meerdere keren gepreikt heeft. Hij was echt een man voor het volk. Paulus was degene die voor elite, de intellectuelen, sprak. Petrus zegt zelfs in II Petrus 3:16, dat Paulus' brieven soms moeilijk te begrijpen zijn.

Petrus was eenvoudiger, spontaner, recht op de man af. De situatie in Corinthhe was zo: de een prefereerde Paulus, de rustige spreker, de ander de slagvaardige Apollos, die zijn tegenstanders zo heerlijk in hun hemd kon zetten: weer anderen gingen voor Petrus, de vurige prediker. Hij sprak zo boeiend, je luisterde naar hem van a tot z, niemand viel ooit in slaap bij die dominee. En zo kwam daar

nieuwe zogenaamde "bulkstores." Nu, Jantje moest naar de bulkstore met een oud bierflesje om stroop voor Moeder te halen. "Flessie stroop, mijnheer" zei Jantje. De winkelier, altijd tot dienst bereid, vulde Jantje's flesje. "En waar zijn de centjes, Jantje?" vroeg hij terwijl hij Jantje het flesje reikte. "Onder in 't flessie mijnheer" zei Jantje!

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

de onenigheid, vijandigheid zelfs.

Het christen zijn moet zich niet richten op mensen, ook nu nog in onze tijd is dit vaak het geval, net als in Corinthhe. Men spreekt voor de vroegere dominee, nadat hij in zijn "tijd" ook vaak becristiseerd werd, dat hij nu ineens een echte Petrus is en de nieuwe ds. kan geen goed doen. Hij wordt telkens vergeleken met de "vorige" die toch zo goed was in een bepaald werk in zijn pastoraat. Hij wordt met critiek overladen inplaats van voor hem te bidden!

Dan wordt hen de vraag gesteld in Corinthhe: Is Paulus voor ons gekruisigd of zijn jullie in Paulus' naam gedoopt?

In een glashelder betoog legt hij uit wat christen zijn is in zuiver bijbels licht. Hij wijst op het ene fundament van de kerk: Jezus Christus.

Wij horen niet in de eerste plaats bij een predikant, wij horen zelfs niet in de eerste plaats bij een kerk, hoezeer wij die ook liefhebben. Christenen behoren allereerst bij Christus, ze zijn van Hem.

Wij moeten niet vragen: bent u van mijn richting, van mijn kerk, komt u van mijn "old country," maar moeten vragen: "bent u van Jezus Christus?" Ja ...! Wat fijn om u te ontmoeten broeder, zuster, want ik ben ook van Christus.

Lieve vrienden, laten wij de tijd die God ons nog toestaat gebruiken in Zijn dienst en dan moeten wij ergens concreet beginnen. Wat zijn de mogelijkheden voor ons die senior citizens zijn? Jezus onze Heiland verwacht van ons, de kerk, dat wij een lichtend licht en dat wij een zoutend zout zullen zijn. In Filippenzen 11:14 worden wij lichtende sterren genoemd in een ontaarde en verkeerde wereld.

Jezus heeft ons duur gekocht. Hij roept ons tot Zijn dienst. Laat dan uw licht schijnen, gij in uw klein hoekje en ik in het mijn.

Jelle De Jong is lid van de Ebenezer Reformed Church, Fruitland, Ontario.

Ouder worden

De wereld om mij heen wordt stiller
Steeds vaker zie ik advertenties staan
Van vrienden en bekenden die reeds stierven,
En denk ik, hier had mijn naam kunnen staan.

Wat lijkt het al weer lang geleden
Dat ik nog met ze speelde op de straat,
En toen we trouwden, en ook kinderen kregen,
Is het nu waar, dat tijd steeds vlugger gaat?

Ik ben wel dankbaar Here, voor mijn leven
En dat mijn naam daar nog niet werd geplaatst.
Maar toch voel ik me dikwijls heel eenzaam,
En jonge mensen hebben altijd haast.

Ze gunnen zich geen tijd meer om te luisteren,
Misschien herhaal ik vaak wat ik vertel,
Ik kan het mij niet meer zo goed herinneren
En ja, wellicht verveel ik hen dan wel.

Het oude en vertrouwde is verdwenen,
Heer, ik verlang vaak naar de jongste dag,
Steeds minder mensen die ik deze jaren
Nog altijd bij hun voornaam noemen mag.

Blijft U me heel nabij, o trouwe Hemelvader
Bij U is liefde, aandacht en geduld,
Dit mag ik immers als een troost nog weten:
Dat U wel altijd naar me luisteren zult.

Mevr. Koffeman-Zijl

De haat van Marije (1) *Kort verhaal in twee delen*

Ineke Kruidhof

Elwin en Marije zijn al zeven jaar getrouwd en hebben twee kinderen als ze besluiten te gaan scheiden. Ze kunnen het gewoon niet langer met elkaar vinden. Marije wil weer ongebonden zijn. Elwin is nu 29 jaar en zijn vrouw twee jaar jonger.

Marije heeft nooit van de kinderen gehouden. Ze wilde nooit kinderen omdat ze haar goede figuur bedierven. Ze was inderdaad altijd prachtig slank geweest, maar de komst van twee kinderen hadden wel hun sporen op haar lichaam nagelaten, hoewel ze nog niet dik te noemen was.

Waarom Marije Elwin gekozen had destijds, weet Elwin nog niet. Ze heeft nooit echt van hem gehouden, hij was meer een pronkstuk. Marije had aan iedere vinger wel een man kunnen krijgen. Maar ze koos voor Elwin, iets waar ze al heel snel allebei spijt van kregen.

Nu hakt Marije eindelijk de knoop door: ze wil scheiden. Om de kinderen wil ze niet moeilijk doen: Elwin mag ze!

Wie wil er nu een jonge vrouw met twee handenbindertjes! Niemand toch? Elwin moet zich er maar mee redden. Het kan hem toch niet schelen of hij ooit weer een vrouw krijgt. En zo gaan Elwin en Marije uit elkaar.

Twee jaar na hun scheiding trouwt Elwin met de 21-jarige Claudia. Claudia is dol op kinderen en de twee kinderen vinden bij haar de liefde die ze van hun eigen moeder nooit ontvangen hebben. Claudia beschouwt de vijf-jarige Robin en de drie-jarige Danika als haar eigen kinderen. Elwin en Claudia houden erg veel van elkaar en hun huwelijk is volmaakt.

Maar Marije, die na de scheiding van twee jaar geleden geen enkele vriend meer heeft

gehad, begint te beseffen hoe dom ze geweest is. Ze zal later overblijven als een oude, gescheiden vrouw, door iedereen afgedankt, terwijl de mannen om haar gevochten hebben. Waar zijn die gebleven?

Marije wil terug, terug naar Elwin, die toch eigenlijk altijd heel goed voor haar is geweest. Ze kwam niets te kort. Maar dat kan natuurlijk niet nu Claudia haar plaats heeft ingenomen. Marije begint de jonge vrouw heel erg te haten. Telkens als ze Claudia tegenkomt, bijvoorbeeld met boodschappen doen, probeert ze Claudia pijn te doen en te vernederen. Claudia heeft er veel pijn van en verdriet. Waarom doet Marije zo?

Ze heeft haar toch niets gedaan? Ze wil veel liever dat Marije haar vriendin wordt.

Nee, Claudia begrijpt het niet goed.

Terwijl Claudia in de rekken

in de winkel staat te zoeken naar de pakken koffie, hoort ze opeens een spottende lach achter zich. Ze kijkt geschrokken om. Het is Marije. "Hallo, lieve Claudia, hoe gaat het met je? En mijn kindjes?" wil Marije weten, terwijl ze Claudia belangstellend aankijkt. "Waarom ben je toch zo gemeen? Je weet immers best hoe het met ze gaat? Ze zijn jou al vergeten!" antwoord ze dapper. "Ja, dat weet ik. Maar eens krijg ik Elwin terug, kleintje!" Claudia gooit haar hoofd trots in haar nek.

"Elwin wordt nooit meer van jou. Jij hebt hem opgegeven en nu is hij van mij, voor altijd, want ik laat hem nooit meer gaan. Bovendien krijgen we over vijf maanden een kindje. Ons kindje!" En met deze woorden loopt ze door. Ze voelt dat Marije haar nakijkt. Maar ze ziet niet de haat in de ogen van deze vrouw. Eens, eens was zij net zo slank

als Claudia. Maar na de geboorte van dat kind zal zij ook dik worden ...

Marije lacht schamper. "Kinderen, wat heb je nu aan kinderen! Kinderen nemen, maar geven niet. Jarenlang moet je luiers wassen, snotneuzen afvegen en op ze passen, tot ze zelf getrouwd zijn en niet meer naar je omkijken!" roept ze Claudia na. Claudia krimpt ineen bij deze felle woorden. Iedereen in de winkel moet ze gehoord hebben. Ze loopt met een rood hoofd de winkel uit.

Als Claudia zeven maanden zwanger is, ziet Marije haar lopen op straat. Claudia is zo in gedachten, dat ze Marije niet ziet.

Als Claudia vlakbij is, komt er een gemeen plannetje in Marije's hoofd en zonder na te denken laat ze de riem van haar hond schieten, zodat die er natuurlijk direct vandoor gaat. Maar honden kijken nu eenmaal niet uit. En Claudia in dit geval ook niet. Ze struikelt over de lange honderiem en valt languit op straat. Stil blijft ze liggen.

Marije is al thuis. Haar plannetje is gelukt. Ze kijkt vanachter het raam hoe de ambulance arriveert en de jonge vrouw meeneemt naar het ziekenhuis. Marije vangt een blik op van Claudia's gesloten ogen en haar in-witte gezichtje. De vreugde slaat hierdoor op de vlucht.

Waarom, o waarom heeft ze dit gedaan? Misschien gaat Claudia wel dood, of het kindje, of zelfs allebei en dan heeft zij het gedaan!

Nog de hele dag ziet ze de bewusteloze vrouw voor zich, met het smalle stroompje bloed uit haar gesloten mond en de hand die op de gezwollen buik lag, alsof ze het ongeboren kindje wilde beschermen, tegen de dood ...

Wat heeft ze gedaan?

Gelukkig valt het mee.

Claudia is hevig geschrokken en het kindje leeft nog.

Wel moet Claudia de rest van haar zwangerschap blijven liggen, wil ze het kindje behouden.

Claudia ligt stil en verdrietig in het grote ziekenhuisbed. Ze weet wel waardoor ze gevallen is. Ze heeft het best gezien.

Haat Marije haar dan zo intens? Zo erg dat ze haar en de baby dood wil? Ze kan het maar niet geloven ... Elwin vindt dat zijn vrouw erg gesloten en triest is, maar misschien komt dat omdat ze zo lang moet liggen. Dat is natuurlijk ook geen pretje.

Maar het leven van hun kindje hangt ervan af.

Claudia vertelt hem echter niets. Ze wil hem geen verdriet doen. Ze houdt het voor zichzelf. (Wordt vervolgd)

Ineke Kruidhof is een vijftienjarig meisje uit Koekange, Nederland. Dit is haar tweede verhaal dat in Calvinist Contact verschijnt.

De hand-druk

J. Wilschut

Tot de taken, die toebedeeld zijn aan de "ouderling-van-dienst" behoort ook de "handdruk." Dit mag dan op het eerste gezicht een zeer eenvoudige handeling lijken, waarvoor een ambtsdrager zijn hand niet omdraait, in de praktijk blijkt toch telkens weer, dat niet alleen gemeenteleden maar ook de dienstdoende ouderlingen zelf niet precies weten wat nu eigenlijk de bedoeling is van die handengeverij.

Daar ik 's zondags regelmatig pleeg voor te gaan in kerkdiensten, verdeeld over een grote verscheidenheid van plaatsen, en ik dus ook een bonte verscheidenheid van "handen" krijg, let ik altijd bijzonder op deze allereerste handeling in de eredienst.

Nu gaat het mij niet over verschillen in kracht. Je hebt mensen, die je een stevige hand geven, maar ook die er een "slap handje" van maken. Dat is natuurlijk bijzaak, al moet ik u eerlijk zeggen, dat ik in mijn vorige gemeente erg benauwd was voor een bepaalde ouderling-van-dienst. Als die man je vlak voor de preekstoel een hand gaf (beter kon je van een "kolenschop" spreken), dan kneep hij zo hard, dat je alle moeite had om geen "au" te zeggen aan de voet van de kansel.

Het hand-woord

Nee, het gaat me nu eerst om de woorden, die de ouderling uitspreekt bij die handdruk. De ene ouderling zegt, zich bewust van de zwaarte van het ambt van dienaar des Woords: "Sterkte, dominee." Een ander doet het iets plechtiger en wenst al handenschuddend de predikant "de zegen" toe. Variaties op dit thema zijn: "een goede dienst" of "kracht van Boven" of "de Heer zij met u." Een jongere en wat vlotte ouderling deed het op zijn eigen manier en zei heel joviaal, al handenschuddend: Preek ze! Ik moet u zeggen, dat deze man, zonder dat hij dit

wellicht zelf besepte, de spijker aardig op de kop sloeg en de betekenis van de handdruk treffend verwoordde.

Soms blijft een en ander beperkt tot een aarzelend opengaande mond, waaruit dan toch net nog niks komt of een vriendelijke knik in de zin van: nou man, het zal waarachtig wel gaan.

Ik zal u eerlijk zeggen, dat ik al dergelijke woorden en gebaren altijd zeer op prijs stel. Het is tenslotte altijd weer een heel karwei om de preekstoel te beklimmen en dan het Woord van God te moeten bedienen. Daar heb je echt wel "sterkte" bij nodig en als je die dan van onder de preekstoel aan het begin al meekrijgt van de ouderling dan doet je dat beslist goed.

Wel moet in alle nuchterheid worden gezegd, dat die "sterkte" en die "zegen" en die "goede dienst" enkele minuten tevoren ook al ter sprake zijn geweest. Diezelfde ouderling van dienst heeft daar immers als het goed is het zg. consistoriegebed uitgesproken. Daarin heeft hij gevraagd om "kracht en wijsheid voor de predikant, die zal voorgaan." Hij heeft gebeden om een "gezegende dienst" zowel voor voorganger als gemeente. Het is dus in feite een beetje dubbel-op, als hij even later dat nog eens aan de dominee toewent.

(Tussen haakjes): het valt me op, dat menig ouderling bij dat consistoriegebed alleen maar bidt voor "de predikant, die deze morgen bij ons zal

voorgaan." Ik denk dan bij mezelf: wat sneu voor mijn collega, die vanmiddag hier voorgaat. Die man (of vrouw), die in zo'n middagdienst heel vaak voor een klein kuddeke moet preken heeft minstens zoveel "sterkte" en enthousiasme en bezieling enz. nodig als de collega, die 's morgens voorgaat. Als er dus twee diensten op een zondag gehouden worden is het dus een goede zaak om de beide predikanten bij het consistoriegebed te betrekken.

Bijzondere uitleg!

We komen terug op de zin van de handdruk. Er is eens een ouderling geweest, die een wel zeer bijzondere uitleg aan die handdruk gaf. Toen hij enerzijds de hoge preekstoel met zijn tien treden zag en daarnaast de "nooddriftige" gelaatsuitdrukking van de predikant, meende hij er niet beter aan te kunnen doen dan hem bij de handdruk de vriendelijke woorden mee te geven: Goede stoelgang, dominee. De geschiedenis vermeldt niet welke gevolgen dit gehad heeft voor de voorganger, die ook nog bij het aanvangslied hoorde zingen over 'de hoge nood van uw knecht.'

Wat is de betekenis van de handdruk? Wel, in feite behoeft er niets gezegd te worden. Die handdruk is op zichzelf al een duidelijk teken. Hij drukt uit, dat de dominee niet op eigen gezag gaat preken. Nee, hij verricht die taak mede namens de gemeente. En die gemeente is vertegenwoordigd door de kerkeraad, die op zijn beurt weer gepresenteerd wordt door de ouderling-van-dienst. Een kerkdienst is niet een verzinsel van de predikant. Het is de kerkeraad, die de dienst

belegt.

Wanneer dus de ouderling de predikant een hand geeft dan zegt hij daarmee: U, dominee, bent door ons als kerkeraad gemachtigd en gerechtigd hier op deze preekstoel Gods Woord te brengen. En dat demonstreert hij als het ware door de handdruk.

Een helpende hand

Er zit nog een symbolische betekenis in de handdruk. Een predikant, die bevestigd wordt in een gemeente spreekt als zijn overtuiging uit, dat hij "tot deze heilige dienst wettig geroepen is door de gemeente en mitsdien door God zelf." Zo betekent de handdruk van de ouderling dus ook, dat de Here God Zelf de predikant Zijn Woord als het ware meegeeft en hem opdraagt dat Woord door te geven aan de gemeente.

Ik citeer prof H. Jonker: Door de handdruk van de ouderling wordt dus de betrokkenheid van de gemeente bij het gebeuren van de Woordverkondiging tot uitdrukking gebracht. En als wij denken aan het "door de gemeente en mitsdien door God zelf" beloofd en toegezegd bij de bevestiging in de gemeente, dan zien wij achter de hand van de ouderling de hand van God, die zijn knechten steunt, sterkt en bemoedigt bij hun verantwoordelijke doch ook blijde dienst.

Al met al was dat "Preek ze!" in de zin van: "dominee, u mag van ons en van God uw gang gaan" nog niet eens zo dwaas. In ieder geval: Ouderlingen-van-dienst, uw "simpele" handdruk is veelzeggend. Ook als u er niets bij zegt. Uw hand alleen al is een "helpende hand!"

Overgenomen uit: Ouderlingenblad, Januari 1987.

Books

Social/theological

“Volks” motif versus kingdom motif

Die Evoluise van ‘n’ Volksteologie by Andries Johannes Botha, University of West Cape, RSA, 1984, 292 pp., no price, paper. Reviewed by Dr. Paul G. Schrotenboer.

Dr. Andries Johannes Botha, Secretary of the Synod of the Dutch Reformed Mission Church in South Africa (NGSK), wrote this book on the evolution of a “volks” theology as a doctoral dissertation in 1984. Botha is an Afrikaner serving the “coloured,” mixed blood, church of the Dutch Reformed family of churches.

This is a well-documented and well-organized study of the relation of the white Dutch Reformed Church (NGK) in South Africa to the Afrikaner people (volk). It covers the period from the settlement at the Cape in 1652 until 1984, a month or two before the Reformed Ecumenical Synod (RES) met in Chicago and declared the ideology of apartheid to be a sin and its defense a heresy, that is, in conflict with the teaching of scripture.

The thesis of the book is that there has been a development of a theology based on the place and calling of the Afrikaner people which led to the position by the NGK, such as expressed in 1948, 1949 and 1974, that justifies racial segregation in church and society on the basis of scripture.

Segregation policy

In the early period of their history the Afrikaners who comprise the NGK recognized the equality of all people before God but out of fear of losing their identity and the consequent fear of egalitarianism (“traditional fear”) came in practice to segregate their society and their churches. This attitude of fear and the practice of segregation was reflected in official church decisions (1857) and became the working basis for the church’s (very impressive!) mission effort among the non-whites throughout Southern Africa and into Kenya and Nigeria: separate churches for separate races.

This policy of racial segregation did not receive full official recognition by the church’s mission agencies until 1935 and was subsequently officially adopted by the NGK. During the decades of the thirties and the forties of this century the policy already in place was for the first time given a theological basis in which, as Botha demonstrates, two conflicting motifs contend for mastery, namely, the “volks” motif that over stressed Afrikaner identity on



Photo: South African Panorama
President Paul Kruger beloved leader of the Boers, did much to give South Africans a sense of being a “volk.”

the one hand and the Kingdom motif that sought to be faithful to the Christian gospel and manifest the unity of the church on the other.

Incomplete fidelity

As Botha traces the evolution of this volks motif through the early struggles with the English and the natives,

Biography

Teacher of preachers

R.B.: A prophet in the land, by Edward Heerema. Paideia Press, 1986. Paperback, 223 pages. Reviewed by Robert Vander Vennen.

Two streams have flowed together to form the Christian Reformed Church in Canada. The stream better known to us is that from the Dutch Reformed Churches. This book will help us become better acquainted with the American Christian Reformed stream, through the person of one of its leaders.

This book is an affectionate memoir of Professor R.B. Kuiper (1886-1966) written by his respectful son-in-law. Don’t ask what the initials “R.B.” stand for — nobody seemed to know or care; he was just known as “R.B.”

Kuiper was born in the village of Garrelsweer, Groningen, The Netherlands. His father — a prominent Afscheiden pastor — and family immigrated to western Michigan in 1891. He grew up in Michigan and Chicago, receiving his education at the University of Chicago, Calvin Theological Seminary, and for one year at Princeton Seminary.

Kuiper’s ministry extended from 1912 to his death in 1966. During that time he was an influential pastor, seminary professor and school administrator serving three

denominations: Christian Reformed, Orthodox Presbyterian, and for a short time the Reformed Church in America.

From 1912 to 1930 Kuiper was pastor successively of five Michigan congregations: Christian Reformed churches in Overisel, Grand Rapids (West Leonard, Sherman and LaGrave), and a Reformed Church congregation in Kalamazoo. By all accounts he was deeply appreciated as a pastor, known and loved for effective preaching and warm-hearted pastoring. These statistics tell something of the dimensions of pastoring in those days — in his two-year ministry at the West Leonard Church, Kuiper had 89 infant baptisms, 59 professions of faith, 31 marriages and 46 funerals.

But Kuiper is most widely remembered for his teaching. He taught “Practical Theology,” the art and science of being a pastor. He taught at Westminster Seminary for 20 years, shaping the preaching in the Orthodox Presbyterian Church for its first 20 years and longer. After retirement from Westminster he taught at Calvin Seminary for four years. As a person and teacher he was forthright, vivid and colourful. From depth of learning and richness of character he gave much to many people. He was an outstanding preacher who was in much

first in church policy and then in theological theory, he outlines the attempt of a church to be true to the Calvinian tradition and to the Bible. Sadly, the church fell short on both counts.

The Calvinian tradition that the Afrikaners’ volks theology built on was based largely on the theology and social philosophy of Abraham Kuyper. Not generally on Kuyper’s thinking as a whole but in particular on his view of the people (“volk”) as a distinct life sphere, put in the cast of a romantic humanism. At this point Botha draws on contributions of B.J. Vander Walt, J.D. Dengerenk and M. Elaine Botha. The “volk” functioned as a kind of totality structure over-arching the other spheres, such as family and church.

From Kuyper the NGK theologians, who sought to provide a theological underpinning for apartheid, got the idea that diversity is a creation ordinance that has normative significance for retaining the identities of existing ethnic groups today.

Among the basic ideas that bolstered this people’s

theology were that of (1) God’s providence in history as a revelation of His will, and (2) the calling and destiny of the Afrikaner people (often compared to Old Testament Israel) to preserve Afrikanerdom and promote Christianity in South Africa.

Ill effects

Botha shows, in a calm, restrained and detailed way, the struggle (he calls it an ambivalence and duality) between the two conflicting motifs as they functioned in the church assemblies, in the mission practice and policy, and the missiologies of the church. He finds the same tension in the slogan “Christian-National” widely touted as the cultural and political policy.

Andries Botha has made a good case. He recognizes both the good intentions and the ill effects of the theology that sought to defend apartheid. He demonstrates that there have been (likely still are) traits of a natural theology in the thinking of NGK theologians and churchmen.

demand as a speaker. I heard him speak and preach twice in the 1940s, and have a very positive impression of his gifts.

Kuiper contributed much as a churchman to the Christian Reformed and Orthodox Presbyterian churches through service on committees and writing. It is noteworthy that, in addition to all the above, he served as President of Calvin College for three years (1930-33), President (and Chairman of the Faculty) of Westminster Seminary for 20 years (following J. Gresham Machen, who had recruited him to Westminster), and President of Calvin Seminary for four years. (1952-56) He was a man of many gifts, loved, trusted and respected.

I wouldn’t have called him a “prophet,” though, as the subtitle of this book does. A prophet is one who applies God’s Word to the new situations confronting us, communicates a fresh vision for the new needs of the future, and helps the rising generation embrace in their own way the Gospel of Christ. Kuiper was more of a “conservator,” one

who believed that the church has received once-for-all the Truth and now must understand, protect and defend it. He seemed not to be engaged, as was his colleague Van Til, with leading thinkers outside the Dutch Reformed stream, or with the need to apply God’s Word freshly to the new situations in the world today.

I remember being disappointed when in 1958, I read his new book on the church, “The Glorious Body of Christ,” and found nothing new but only things I had known and believed for some years. But he was a child of his times, and because the situation of the church and of believers has changed, today’s church has a need for a different type of leadership.

I think this book will be of interest to Canadian readers who are interested in the church and its history, and I recommend it.

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